The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 24.—WHOLE NUMBER 1013.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 8 "
" CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for August.

11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Thirteenth Sunday after Trinity.

SEPTEMBER.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18. Ember Day.
20. Ember Day.
21. Ember Day—St. Matthew the Apostle.
22. Seventeenth Sunday after Trinity.
29. Eighteenth Sunday after Trinity—St. Michael and All Angels.

Poetry.

[From the Dublin University Magazine.]

The Chapel by the Shore.

By the shore, a plot of ground
Clips a ruined chapel round,
Buttressed with a grassy mound:
Where Day and Night, and Day go by,
And bring no touch of human sound.

Washing of the lonely seas—
Shaking of the guardian trees—
Piping of the salted breeze—
Day and Night, and Day go by,
To the endless tune of these.

Or: when, as wind and waters keep
A hush more dead than any sleep,
Still morns to stiller evenings creep,
And Day and Night, and Day go by,
Here the stillness is most deep.

And the reins lapsed again
Into Nature's wide domain,
Sow themselves with seed and grain,
As Day and Night, and Day go by,
And hoard June's sun and April's rain.

Here fresh funeral tears were shed!
And now the graves are also dead:
And suckers from the ash-tree spread,
As Day and Night, and Day go by,
And stars move calmly overhead.

Selected Matter.

Bishop Doane's Funeral Sermon, on the Death of President Taylor.

KNOW YE NOT, THAT THERE IS A PRINCE, AND A GREAT MAN, FALLEN, THIS DAY, IN ISRAEL ?
2 SAMUEL, iii. 38.

In these expressive words, did the great heart of royal David pay its tribute, to the valiant Abner, slain by the treachery of Joab. There are few minds, familiar with the Holy Scriptures, into which, they have not sprung, as the unbidden comment, on that astounding providence, which has stilled the pulses of the nation ; and, to day, twines every altar, in the land, with the funeral cypress. "Know ye not"—men say, to one another, as the lightning record flashes, through the land, "THE PRESIDENT IS DEAD !"—"know ye not, that there is a prince, and a great man, fallen, this day, in Israel ?"

Death is the "touch of nature," which, pre-eminently "makes the world, all kin." God did not make it. It came in with us, with sin. Yet, we may say, and, still, be reverent, that, without it, as men have been, since the fall, He could not live, in His own world. It is the one thing, at which nature quails. The fear of it sways the tumultuous Titan throngs, that, else, would scale the Heavens. And the damp chill, from its black wing, as it sweeps through the land, when pestilence falls on it, like a frost ; or when, beside us, but a neighbor dies, is the remainder of our own mortality, and the conviction of His dread omnipotence.

Strange as it is, the snake's old sneer, "Ye shall not surely die," still haunts the human heart. We constantly forget, that, when we clasp the loved one, to our heart, we clasp a skeleton. Age, talents, valour, virtue, rank, pre-eminence, in every age, and every where, deck out, for men, their idols. We come to think, that greatness cannot die. We marvel, that the bolt should strike the tallest tree. And, when the pastor falls, as that meek saint,* who fed, for forty years, the little flock, that, then, was tended here ; or the physician dies, as that old man,† rare in his virtues, as his skill, who, to three generations, plied the healing art, among you, welcome to every hearth, men look, with mute amazement, on each other ; and the country startles, that a mortal should have died !

But, chiefly, is the power of this instinctive superstition shown, when death strikes down the princes, among men. Republicans intuitively feel, that some divinity doth "hedge about a king." Who did not feel a shudder crawl across his heart, when that young princess, on whom the hopes of England hung, all clustered, sank, with her infant, in a grave, which seemed, to all, untimely ? When, lately, the meek widow of a king passed, from the exercise of all the charities of life, into the royal tomb, at Windsor, there were everywhere among us, the tokens of a sympathy, which touched the heart. And, when, nine years ago, our warrior President was borne, in one brief month, from the high homestead of the nation, to the sepulchre, beside the clear Potomac, what wave, in the broad sea, of our whole vast Republic, that was not stirred and tost, as when a water-spout is rent in sunder ? "Know ye not"—was then, as now, the instinctive, universal, utterance of the nation's startled hear—"know ye not, that there is a prince, and a great man, fallen, this day, in Israel ?"

The worshipping assemblies, of twenty millions, are in harmony, with us, to-day. From one end, to the other, of our broad land, the electric, spark has flashed its fearful message, of the nation's loss : till North and South, and East and West, are bending, now, with us, over the new made grave ; in which, the soldier of three wars, the conqueror in all, the patriot hero, the people's President, rests, from his honors, and his arms. As, when the Egyptians came, with Joseph's corpse, up to the threshing floor of Atad, it is "a great, and very sore lamentation." And, it may well be so. For, in the graphic words of David, a man, a great man, and a prince, has "fallen this day, in Israel."

A man has fallen. I do not mean, a mere, male, human, individual. One, whom the tailor, rather than the mantua-maker, clothes. A walking thing, that wears a hat. I speak of that, which God meant, when He said, "Let us make man, in our image, after our likeness." Marred, sadly, now, by the concussion of that fearful Fall. But, capable of restoration, through the Cross.—And, justifying well, in the renewal of its fair proportions, and its countenance erect, the sacred record, "God hath made man upright." A man, that has a mind ; and uses it. A man, that has a heart ; and yields to it. A man, that shapes his circumstances. A man, that cares not for himself. A man, with the simplicity of a child. A man, with the directness of a child. A man, with the freshness and earnestness of a child. A man, in justice. A man, in generosity. A man, in magnanimity. A man, to meet emergencies. A man, to make occasions. A man, to dare, not only ; but to bear. A man, of love. A man, without a fear. A thunderbolt, in war. A dew drop, in the day of peace. One, that, against the fearful odds, of five to one, could sway the battle-storm, at Buena Vista. And, then, from the very arms and lap of victory, write to one,‡ whose gallant son had died, to make its crown, "when I miss his familiar face, I can say, with truth, that I feel no exultation, in our success." Truly, a man, has "fallen, in Israel."

And "*a great man*" *has fallen.* A great man, first, must be a man. And, then, must find, or make, the occasion, to be great. In every man, that *is* a man, there is, potentially, a great man. He who has "fallen, this day, in Israel," was great, in act. His masterly defence of Fort Harrison, when but a captain, in the service, where the terrors of impending conflagration, were added to the midnight onslaught of the Indians ; his successful conduct of the war, in Florida, against the same subtle, tireless, unrelenting foe ; the gallant movement to Point Isabel, and back to the encampment of Fort Brown, achieving Palo Alto and Resaca de la Palma, as mere episodes, along the way ; the storming and complete possession of Monterey, where every street was barricaded, and every house-top bristled with musketry ; the crowning victory, against such fearful odds, at Buena Vista ; and, more than that, the clear, calm, quiet, unpretending, but indomitable, answer, to Santa Anna's insolent demand, sustained by twenty thousand men—"Sir, in reply to your note, of this date, summoning me to surrender my forces, at discretion, I beg leave to say, that I decline acceding to your request ;" these glorious, but now painful, reminiscences of the military career of him, beside whose grave, a nation weeps, assures us, that, in him, a great man, has been taken, from our Israel. And, more illustrious, even, than, in these, the greatness, that knew how to bear such victories ; the greatness, that preserved its equilibrium, in the storm of national applause, and universal admiration ; the greatness, that could see the proudest palm of human power, planted before it, within easiest reach, and not put forth a hand, to pluck it ; the greatness, that submitted to be made the President of these United States, since so the people willed ; the greatness, that went on to Washington, and took the chair of State, and filled it, with the simple dignity, that had directed, from a tent, the ordering of the battle-field, the greatness of moderation ; the greatness of modesty ; the greatness of self-conquest and control : these do but wound our bleeding hearts, more deeply, while they swell them, with a fuller, higher, admiration of the real greatness, of the great man, who has gone from us, to-day.

And, in him, "*a prince*" *has fallen.* A prince, in place. The head, as the word simply means, of twenty millions of free people : so constituted and declared, by their own choice and act. A prince, in rank. The equal, in his station, of the kings, and emperors, and potentates, of the whole world. A prince, in power The President of the United States, legitimately authorized, and constitutionally sustained, in acts of influence, and ultimate authority, such as no sovereign of Europe has, by any other right, than that of mere brute force ; and the exponent of a political and moral sway, which, in its growing and pervading power, no mere brute force can cope with, or resist. And, in his exercise of these high functions, and discharge of their resulting duties, a prince, in quiet dignity ; a prince, in calm, indomitable resolution ; a prince, in utter disregard of consequences, when the right is seen, and done. The people's prince, in his unostentatious life. The people's prince, in his lamented death. "Know ye not,"—who does not know, who does not feel, who does not own, that it is so ?—"know ye not, that there is a prince, and a great man, fallen, this day, in Israel ?" "We bury, in his honored tomb," the Union says—the journal of our land, which, more than any other, must be regarded as the antagonist of his administration—"we bury, in his honored tomb, every unkind or unworthy feeling, which we might ever have entertained. General Taylor rises before us, in all the glory of the Hero, in all the majesty of the Patriot ; whose name is associated with some of the most brilliant atchievements in our annals, who has carried the fame of his country, to the remotest nations, and whose reputation will never die. The name of the Hero of Palo Alto, and Buena Vista, will live, as long as the name of the nation, whose standard, he so often bore to victory and glory. These deeds are indelibly written, on the tablet of a nation's gratitude."—This is the true outspeaking of the heart, when its deep pulses have been deeply touched. Such is the moral conquest of a man ; wide as humanity, in its extent. Such is the triumph, which a great man ; great, in doing, or in suffering, can atchieve : beyond the lustre of all arms, beyond the splendour of all arts. Such is the true and real glory, of the princes, among men : not, in ancestral line ; not, in "the boast of heraldry, or pomp of power ;" not in the range of territorial empire, or in the multitude of people, or of nations, which they sway : but, that they rule in hearts ; that they are felt, as princes, among freemen ; that they possess an empire, which no gold could purchase, and no power compel ; the empire of the free, unbought, unforced, affections : and, that, when they have passed from power, and passed from life, and all that there is of them, is so much dust, men, that could know no fear, men, that would never flatter, will stand up, by the crumbling handful, that is left ; and mourn, as David mourned, for Abner ; and weep, as David wept ; and say, as David said, before the word, and challenge all the world, for the denial : "Know ye not, that there is a prince, and a great man, fallen, this day, in Israel ?"

And he is gone. And we are left. Left with our duties, among men. Left with our responsibilities, to God. Left, with our invaluable trust, as patriots. Left, with our immortal interests, and our inevitable obligations, as Christians.—This is no place for flattery. This is no place, to come, to praise a man. This is no place, for the mere eulogy, even, of the honoured and lamented death. And, could *we* forget the place, if *he* could speak, from out his cerements, in the plain, and simple sense, which made him such a man, and so became him, as a great man, he would bid us cease, from him, and turn, in Christian humility, Christian dependence, Christian confidence, and Christian devotion, to the trusts and duties, which he lived and died, to serve ; and, which still lie, on us, enhanced, by the example of his life, and increased, by the bereavement of his death.

[To be Continued.]

* The Rev. Dr. Wharton, Rector of St. Mary's Church, who died in 1838.
† Dr. Nathan W. Cole, who died, in 1848.
‡ The Hon. Henry Clay.

From the Spirit of Missions.

Sixth Annual Report

Of the Missionary Bishop in or at the Dominions and Dependencies of the Sultan of Turkey.

To the Board of Missions of the P. E. Church :

In commencing his Sixth Annual Report, the Missionary Bishop for Turkey would avail himself of the opportunity for correcting a wrong impression which seems to have prevailed at the last meeting of the Board. It was not his intention to resign his Missionary Bishoprick or Episcopal jurisdiction. He is well aware that having received them from the Church, in General Convention, he can return them only to that body.—But he has no design, nor has at any time had a design, of tendering such a resignation. In his last communication to the Board, his object was, as he expressly stated, to resign all further charge and responsibility concerning the Missionary operations of the Board. These were but an accident in the field where he exercised jurisdiction. He did not regard his personal engagement in them as anything essential. He must of necessity supervise them *ex officio.* But this does not, of course, imply co-operation in them, such as he had formerly. He declined all further connexion with them and responsibility for them beyond his Episcopal relation, and this because a new system of fiscal regulations had been adopted in which he did not concur.

He is now, since his return to the United States, fully confirmed in the wisdom of that decision. He still believes, as he at first stated to the Board, that the system is both unnecessary and inexpedient ; but in this opinion he has the misfortune to differ from the Foreign Committee, and, after all that has been said or done, he feels bound to offer no farther opposition to their policy.

He would respectfully request that all matters relating to his own position be left to the General Convention, which is alone competent to deal with them.

It has become necessary, however, that he desire from the Board the continuance of his salary as Missionary Bishop. It may, at first, appear strange that this request is made, since he is evidently entitled to his salary till matters shall be finally settled ; but the Foreign Committee having paid it to the 1st of July, do not feel authorized to continue the payment beyond that time without express sanction from the Board. A special vote, therefore, is necessary

There is little to be reported concerning the state of the Mission subsequent to the last meeting of the Board. The Missionary Bishop, judging that the operations belonged to the Board and not to himself, did not feel authorized to suspend them. Besides, he thought that his visit to the United States might, perhaps, by settling existing difficulties, effectually prevent their suspension. He left them, therefore, in progress, paid the salaries of the agents employed up to January 1st, 1850, and gave them instructions as to their future labor. On his arrival in this country, he proposed to the Foreign Committee to continue the work until the Board could take action upon it, and offered, himself, to undertake an agency in its behalf. But the Committee concluded to discontinue the payment of the sum appropriated to the Mission after the 1st of January, 1850. From that date, therefore, the work of the Board in Turkey ceased.

All which is respectfully submitted.

HORATIO SOUTHGATE,
Miss. Bishop for Turkey.

From Trench's Hulsean Lectures.

Defences of Christianity.

We know, as a matter of history, that Literature did begin, as far as we can trace it, with works of this character ; they are among the earliest which have reached us ; probably among the earliest which existed. Nor do they belong merely to the first ages of the Church's being, however, in them they may naturally have had a special importance. The Truth like Him who gave it, will *always* be a sign which shall be spoken against. The forms of the enmity may change, the coarser and more brutal accusations of one age may give place to subtler changes of another : but so long as an ungodly world exists, the enmity itself will remain, and will find utterance. The Truth, therefore, must ever be succinct, and prompt, to give an anwer for itself : and this it does the more readily, as knowing that not man's glory, but God's glory is at hazard, when *it* is assailed; as being infinitely removed from that pride which might tempt to the keeping silence, because it knows that the accusations made against it are unjust : being rather full of that humility and love which make it willingly condescend to the most wayward, if haply it may win them to the service of its King

And this is not all ; the Truth cannot pause when it has thus refuted and thrown back the things that it knew not, which yet were laid to its charge. In its very nature it is aggressive also. How should it not be so ? how should it not make war on the strong-holds of falsehood and error, when its very task in the world is to deliver them that were prisoners there ? how should it not seek to gather men under its banner, being moved as it ever is, with an inward bleeding companion for all them that are aliens from the faith of Christ, as knowing that every man till he has found himself in Him, is estranged from the true home of his spirit, the right centre of his being ? How should it not press its treasures upon each, commend its medicines to all, when they are medicines for every man's hurt, treasures which would make every man rich ? when it knows that it has the reality, of which every lie is the counterfeit ? that when men are the fiercest set against it, then are they the most madly at strife with the irown blessedness?

But this, it might be said, would sufficiently explain the uses of Christian apology before a world which resists, or puts by the Faith ; it would explain why the Truth should count itself happy to stand, as it did once in the person of Paul before Festus and Agrippa, and in presence of Gentile and Jew, to make answer for itself.—But allowing this, what means it when before a congregation of faithful men, when at one of the great centres of Christian light and knowedge in our own land, a preacher undertakes, and that at large, and from year to year, the handling of some point of the evidences of our Religion. Might not this seem at first as superfluous a form, as when upon a day of coronation, a champion rides forth, and with none but loyal hearts beating in unison with the multitudinous voices which have hailed his king and theirs, flings down his glove, and challenges one that will gainsay the monarch's right to the crown which has just been set upon his brows ! Our task might indeed be superfluous as this, were its only purpose to convince opposers. There is, blessed be God, a foregone conclusion in the minds of the faithful, drawn from all which they have known themselves of the life and power of the Truth, which suffers them not for an instant to regard it as something yet in debate, and still to be proved ; since it has already approved itself in power and blessing into them.

And yet even for them a work of Christian apology may be so constructed as to have its worth and meaning. If it widen the basis on which their Faith reposes, if it help them to take count of and use treasures, which before they had, but which they knew not before save in part ; if it cause them to pass from belief to insight ; if it bring out for them the perfect proportions of the Truth, its singular adaptations to the pre-established harmonies of the world, as they had not perceived these before ; if it furnish them with a clue for guiding some perplexed and wandering brother from his dreary labyrinth of doubt and error—if in any of these ways it effectually serve, surely it has not been in vain. Such uses we acknowledge in Evidences of our Faith, when we constitute them a part of our discipline in this University ; which assuredly we do, not as presuming that we have to deal with any who are yet aliens from that Faith, who have yet need to be brought to the acknowledging of the Truth as it is in Jesus ; but rather as desiring to put them, who already have drawn in their faith, and that from better sources, from the lips of their mothers, from the catechising of their childhood, from among the sanctities of their home, in possession of the scientific grounds of that belief, which already, by a better and more immediate tenure, is theirs.

Nor may we leave wholly out of sight that in a time like our own, of great spiritual agitations, at a place like this, of signal intellectual activity, where oftentimes the low mutterings of distant controversies, scarcely heard elsewhere, are distinctly audible—there can hardly fail to be some perplexed with difficulties, harrassed, it may be, with doubts which they do not welcome, but would give worlds to be rid of forever—doubts which, perhaps, the very preciousness of the Truth in their sight alone magnifies into importance ; for they feel that they are going to hang upon that Truth all that is dear to them for life and for eternity ; that it must be to them as their spirit's bride ; that they cannot endure upon it the faintest breath of suspicion. I say, brethren, that we may not leave wholly out of mind that one and another in such perplexity of spirit may be among us here. Happy above measure he who has "a mouth and wisdom" given him to meet the necessities of such an one among his brethren ; who shall help to bring him into the same haven of belief, into the confession that in Christ Jesus are indeed laid up "all," and those infinite "treasures of wisdom and knowledge."

But if discourses of the kind which I am commencing to-day, are indeed to be of profit to any, there appears to be one or two preliminary conditions in the choice of a subject, most needful to be observed ; which failing to observe, we shall, of sure consequence, fall wholly short of those ends of usefulness which we desire.

And first, a work of Christian defence will be marred, if the subject we select be one upon which none of the great and decisive issues of the mighty conflict between Truth and error depend ; as when in jousts and tournaments a knight touches the shield of some feeble adversary, passing by and leaving the stronger and more accomplished unchallenged. For thus it is with us, when we go off upon some minor point, which, even were it plainly seen, would leave *us* in no essential degree the better, nor an adversary the worse ; which he might yield without being dislodged from his strong holds of unbelief, without even feeling them less tenable than before.

Or again, it will be to little profit that we deal with hinderances to men's belief, which once indeed were real and urgent, but of which the urgency and reality have long since disappeared ; if we take our stand in some part of the battle-field from which the great turmoil of the conflict has ebbed and shifted away ; or conjure up phantom forms of opposition, which once indeed were living and strong, but now survive only in the tradition of books, and at this day practically weaken no man's faith, disturb no man's inner peace.—This too, were a fatal error, to have failed to take note of that great stream of tendency, which has borne *us* amid other shoals, and near other rocks, from those among which our forefathers steered with manful hearts the bark of their faith, and of God's great mercy made not shipwreck of that faith amidst them all.

Or, once more, Christian apology fails in its loftiest aim, when it addresses, not the whole man, but the man only upon one side, and that not the highest of his being ; when it addresses, not the conscience, the affections, the will, but the understanding faculties alone. How often do we meet in books of Christian evidence the attempt made to substitute a logical or mathematical proof of our most holy Faith for a moral one ; to ascend to that proof by steps which can no more be denied than the successive steps of a problem in geometry, and so to drive an adversary into a corner from whence there shall be no escape.—But there *is* always an escape for those that in heart and will are alienated from the truth. At some stage or other of the process they will successfully break away, or even if they are brought to the end, they remain not with us long. And we may thank God that it is so ; for it is part of the glory of the Truth that it leads in procession no chained, no unwilling captives—none that that do not rejoice in their captivity, and share in the triumph which they adorn. It is not therefore that arguments which address themselves to lower parts of man's being than the highest, are to be rejected—but only their insufficiency acknowledged ; that they of themselves will never introduce any to the inner sanctuary of the Faith ; but can only lead him up to the doors. Most needful are they in their place ; most needful that Christianity should approve itself to have a true historic foundation ; that as a fact in history it should stand as rigid a criticism as any other fact ; that the books which profess to tell its story should vindicate for themselves an authentic character ; that the men who wrote those books should be shown capable and credible witnesses of the things which they deliver ; that the outworks of our Faith should be seen to be no less defensible than its citadel. But, after all, the heart of the matter is not there, when all is done, men will feel in the deepest centre of their being that it is the moral which must prove the historic, and not the historic which can ever prove the moral ; that evidence from without may be accepted as the welcome *buttresses*, but that we can know no other *foundation* of our Faith than those which itself supplies. Revelation, like the sun, must be seen by its own light ; being itself the highest, the ultimate appeal with regard to it cannot lie with any lower than itself. There was a sense in which Christ received the witness of John, but there was another in which he received not witness of any man, only His own witness and His Father's. Even so is it with His Word and His doctrine. There is a witness which they can receive of men ; there is also a witness which no other can yield them than themselves.

From the Evergreen.

Bp. White on the "Sacrifice" in the Holy Eucharist.

We insert with much pleasure the following from a source to which we are often indebted for valuable communications :—[Ed. Evergreen.]

NOTE TO THE EDITOR. A reader of the Evergreen has perused with interest the remarks (p. 221 of the July number) on the Institution office, and on the opinion of Bishop White concerning the words "altar" and "sacerdotal" used in that formulary. The following extract, from one of Bishop White's compositions, may give further light. It is the concluding paragraph of the "Address of Bishop White at the consecration of Bishop [H. U.] Onderdonk,," printed in the Church Register, *Vol. II. for* 1827, *pp.* 389, 390. The times make it worthy of fresh notice.

"There remains of the duties of the occasion the celebration of the great sacrifice for sin, which was prefigured in animal sacrifices from the time of the expulsion from Paradise ; and will be commemorated to the end of time, in the spiritual sacrifice which is to follow."

It will be observed that the excellent Bishop calls the Holy Communion, then immediately to be administered, "the commemorative spiritual sacrifice,"—recognizing in that ordinance a "sacrifice," and one that is outward as well as in the heart.

Communications.

For the Churchman.

Mr. Editor : I find in an old copy of the *Christian Witness,* an interesting communication in reference to the early planting of our Church in Eastern New England—even from the begining It shows us on the best historical evidence, that Maine was *not* first settled by "our Puritan forefathers" who had fled hither from "religious persecution," "for conscience's sake," as Puritan tradition tells us, but that those who laid the foundation of *our* "civil and religious liberty," *were* loyal sons and daughter of the Episcopal Church, transporting to these far off shores, the ministry and sacraments— the doctrine, discipline, and worship of the Church of their love, and here maintained them in their integrity, till Puritan bigotry and Puritan persecution deprived them of that liberty wherewith Christ had made them free, and compelled them either to abandon their faith or sacrifice their homes, in this, their chosen and rightful domain.

The communication in question, is from the pen of Samuel Batcheldere, Esq., formerly a resident in Saco, and one of the Church's earliest and most devoted friends, since its revival in these later years. By giving place to the following, in your weekly journal of Church intelligence, while you will, I trust, furnish your readers with an article well worthy their perusal, you will also confer a favor on those *specially* interested in the prosperity of the Church in Saco ; which we now believe, after many years of depression, to be rising in the strength of her Lord—and under the continual dew of His blessing, soon to become (as at first,) a stronghold of "the faith once delivered to the Saints."

G. S.

(For the Christian Witness.)

Episcopal Church in Saco, Me.

Mr. Editor : I find that provision was made for the support of an Episcopal minister at Saco, more than two hundred years ago, that is, in 1636 ; and considering the feelings of the early settlers in Massachusetts and the neighboring States, towards Episcopacy, I am led to suppose that this must have been the earliest Episcopal society in New England. With this view, perhaps, the following particulars may be interesting to your reader ; for the principal part of which, I am indebted to the excellent History of Saco and Bideford, published in 1630, by George Folsom, Esq., now of New York, who has lately distinguished himself by his researches into the early history of America.

The first clergyman who settled in the vicinity of Saco river, was the Rev. Richard Gibson. His name first occurs in the records of the courts holden at Saco, in 1636. It also appears from a later record, that he had 'corn growing at Saco' in 1640. At the close of 1640, or early in the following year, Mr. Gibson removed to Portsmouth, and is supposed to have been the first minister of that place.* While at Piscataqua, he was summoned to Boston, to answer the charge of marrying and baptizing at the Isle of Shoals. The laws of the Massachussetts colony forbade the practice of the clerical duties to any of the Church of England. 'He being wholly addicted to the hierarchy and discipline of England,' says Winthrop, 'did exercise a ministerial function in the same way, and did marry and baptize at the Isle of Shoals, which was found within our jurisdiction.' For these heinous offences, on presenting himself at Boston, he was committed to custody, in which he continued several days, till at length 'he made a full acknowledgment of all he was charged with, and submitted himself to the favor of the court. Whereupon,' continues Winthrop, 'in regard he was a stranger, and was to depart the country in a few days, he was discharged without any fine, or other punishment.' These circumstances occurred in 1642.

The following is a copy of what appears to have been the subscription, or rate, for the support of Mr. Gibson.

'1636, 7 ber [September] 7th. The booke of rates for the minister, to be paide quarterly, the first payment to begin at Michaelmas next.

Capt. Richard Bonython	3£
Richard Vines	3
Thomas Lewis	3
Henry Boade	2
John Wadlow	2
Thomas Williams	2
Robert Sankey	1 10s.'

and fifteen others, amounting in all to the sum of £31 15s. For those times, this must have been a very liberal sum for the support of this minister. The settlement at Saco was commenced under two patents from the council of Plymouth, both bearing date February 12, 1629, one granting to John Oldham and Richard Vines four miles on the sea, on the west side of Saco river, and the other to Thomas Lewis and Capt. Richard Bonython, four miles on the east side, and extending eight miles into the country. On the 25th of June, 1630, Richard Vines took legal possession of the land under his patent, and on the 28th of June, 1631, Thomas Lewis entered upon his. The names of three of these patentees, appear on the above list, contributing three pounds each for the support of the minister in 1636. There is good reason, however, to believe that Vines had passed the winter of 1616–17, near the mouth of Saco river, where he afterwards established his colony.

Prince says, under date of 1608, 'After this, Sir Francis Popham sends Capt. Williams divers times to this coast, for trade and fishing only ; and Sir F. Gorges also sends Vines some years together, and hires men to stay the winter wherein the plague raged among the Indians, which I suppose is the winter 1616–17.' This agrees with the early tradition of the inhabitants, that Winter Harbor was so named from the circumstance of a company of emigrants having wintered there, before the establishment of the colony. Dr. Belknap in his life of Gorges, says, 'Sir Ferdinando Gorges, in concert with Dr. Sutliffe, Deane of Exeter, and several others, equipped two vessels, one of two hundred, the other fifty tons, on board of which, (besides the complement of seamen) were sixteen men who were destined to begin a colony in New England, [March, 1615.] When they had sailed one hundred and twenty leagues, the large ship lost her masts and sprung a leak, which obliged them to put back under jurymasts to Plymouth.' This was probably the commencement of the enterprise that was renewed more successfully the following year. The Episcopal character of this colony may be fairly inferred from the fact that Dr. Sutliffe, Dean of Exeter, was engaged in it, as well as from the known zeal and loyalty of Sir F. Gorges, who was afterwards in arms against Cromwell and the parliament, and in 1645, was taken prisoner at Bristol.

Dr. Belknap also says, 'Gorges had sent over R. Vines with some others, on a discovery, to prepare the way for a colony. The place which Vines pitched upon, was at the mouth of Saco river.' Also the history of Gorges, speaking of the attempted settlement of Agamenticus (York) 1623, says, 'We had the more hope of a happy successe of these affairs, by reason that not far from that place, there had been settled some years before Mr. Richard Vines.' This place still bears the name of Winter Harbor. 'Church Point' is mentioned in the boundaries of an estate near Winter Harbor, in 1642. It is therefore to be inferred that a church had been erected at that time. So that there is abundant reason for the observation of Mr. Folsom, that 'our early settlers were not religious sectarians, flying from the intolerance of their native land. They were emigrants from motives of interest, brought hither by the same impulse, that, even at the present day, carries men of enterprizing characters to the very corners of the earth. Cherishing a strong attachment to the church in whose bosom they were reared, one of their first measures was to provide for the support of a religious teacher among them from her communion. In other respects too, they carefully conformed to the institutions and laws of the mother country, designed to regulate the moral and religious character of the people. Profaneness, neglect of the Sabbath, and immoralities of various kinds, were punished by the same penalties that were inflicted in England. In removing to so wide a distance, therefore, from the jurisdiction under which they had lived, the colonists brought with them the salutary restraints and venerated observances that existed there. A community, strictly English in its character, was thus established on our shores, and continued to exist, until changed in its features by the extension of the power and principles, both civil and religious, of the Puritan colonies.'

The next minister was the Rev. Robert Jordan, who arrived from the west of England about 1640. In that year he was an arbitrator in a dispute between Chaver and Royal. Mr. Jordan married the daughter and only child of Mr. Winter, and on the decease of his father-in-law, about 1648, he administered on his estate. In the inventory of property in joint ownership between Trelawney and Winter, the articles in use in the church service are enumerated ; the communion vessels, cushions, &c., which had been furnished by Mr. Trelawney. In the account exhibited by Mr. Jordan against the estate, we find the following items : 'For his charge of the plantation one half year, £20. For his ministry, as by *composition,* one half year £10.'

These early clergymen probably divided their labors between the settlement at Saco, (Portland,) and Spurwink, (Scarboro,) where Mr. Jordan resided.

The Rev. Thomas Jenner, a non-conformist minister, was preaching here in 1641, as appears by his letter to Gov. Winthrop, dated 'Saco, 16th of the 2d [April] 1641,' in which he says, he has not 'troubled the people at all with church discipline, or constitutions of churches, * * * nor have I inveyed [inveighed] in the least measure against the Church of England, (to my remembrance,) but have been, (and still am,) very fearful to give one word of distaste about those things.' In this we see a very careful endeavor to introduce his own sentiments among an Episcopal population ; notwithstanding which, on one occasion he says, 'Mr. Vines and one more told me I struck at the Church of England, though I mentioned her not.'

The first settlers in this part of Maine, came from the counties of Devonshire and Somersetshire, in the southwestern part of England. The colonists of New Plymouth and Massachusetts Bay, were for the most part from an opposite quarter of England, and widely differed from the eastern planters in their opinions and habits. It is, therefore, a mistaken notion that the Puritans were the common forefathers of all New England. They were a peculiar and distinct people, with whom our early inhabitants had no community of feeling or interest. This was made evident on many occasions during the controversy respecting the rights of Massachusetts to this section of the country. At length, Richard Bellingham and others, Commissioners from the General Court of Massachusetts, arrived at Wells, July 4, 1653, and summoned the inhabitants to acknowledge themselves subject to the government of Massachusetts, when, according to the record, 'the inhabitants of Saco, being by name particularly called, made their appearance according to their summons, and those whose names are here underwritten, acknowledge themselves subject to the government of Massachusetts.' 'The inhabitants became freemen of the colony,' says Mr. Folsom,' 'by taking the customary oath of freemen, which bound them to be faithful to the government, and to give their vote and suffrage in matters of state, as they should in conscience judge best for the public good. The limitation of freedom, or the right of citizenship, to members of the churches of the colony, was still in force, but was dispensed with in relation to the inhabitants of Maine, from manifest necessity, the greater part of them being of the Church of England.'

B

Saco, April 9, 1840.

* Adams's Annals of Portsmouth.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVIII.

The True Issue.
(Continued.)

I had been, I must confess, not unfrequently struck, in reading the new Testament, with a glimpse of official prerogatives and powers assumed by the Apostles, entirely aside from their miracles and tongues and witnessing the resurrection. I had even felt sometimes an involuntary misgiving in reading those three epistles to Titus and Timothy. I determined therefore, to read attentively, large portions at a time, to satisfy myself whether these allusions to a state of things already existing in the Church, justified the claims of Presbytery, of Popery, or of Prelacy. And before I laid the Scriptures down, I became overwhelmingly satisfied that both Popery and Presbytery entirely fail to account for and harmonize the ecclesiastical phenomena on the face of scripture. Up to this time—nor do I believe my case to have been singular in this respect—I had never in my whole life condescended to read (except as quoted into hostile writings) a single word in defence of the Episcopacy.

"The twelve," "the twelve apostles," "the twelve apostles of the Lamb," "figures cannot lie," the number was "manifestly twelve," not one more, not one less; it was the "Presbyterianismi stantis vel cadentis articulus." But if I chance, said I, to find that the Bible recognises even one over and above this number, then must the superstructure fall with the foundation.

I suppose the household phrase in Christianity, "the twelve," had something to do in suggesting this peremptory mode of reasoning. But how unreasonable would it be to suppose, that because we read of "the twelve patriarchs," (Acts vii.8) there were no others invested with this venerable name? or, because we read of "the seven," (Acts xxi. 8.) nearly thirty years after the ordination of the Deacons at Jerusalem, that "the seven" were to be the only Deacons in the universal church? Therefore, as we read of "the patriarch Abraham," and of "Deacons" innumerable, and the appellations "patriarch" and "Deacon" were restricted neither to "the twelve" nor to "the seven," so we may find upon inquiry, that "the twelve" is but a designation which attached to the first apostles, as "the seven" was a designation of the first Deacons. Therefore "to the law and to the testimony."

"Now the names of the twelve Apostles are these:

1. The first, Simon who is called *Peter*.
2. And *Andrew* his brother;
3. *James* the son of Zebedee,
4. And John his brother;
5. Philip
6. And Bartholomew;
7. Thomas
8. And Matthew the publican;
9. James the son of Alpheus,
10. And Lebbeus, whose surname was Thaddeus;
11. Simon the Canaanite, called also Zelotes,
12. And Judas Iscariot.

One of these soon perished, but the office he had borne, was not to perish with him. Immediately upon his death, the eleven, after solemn invocation of Divine direction, chose *Matthias* to take the place of Judas. Dr. Miller himself, says of this transaction, "When Judas fell by transgression, measures were immediately taken to appoint another, thus showing that *a succession in the ministry* was to be kept up" Notice the Doctor's language, "a succession in the *ministry*." Mark the language of Scripture, "he was numbered with the eleven *apostles*." (Acts i. 26). Here then is the broad fact, that one of the twelve *had a successor*, and in circumstances that seem intended to establish the fact of an imperishable succession in the line of the Apostles, on the very first page of ecclesiastical history. There are considerations that give force to this opinion. Forty days had elapsed since the vacancy had occurred. During those forty days, our Lord was "going in and out among them, speaking of the things pertaining to the kingdom of God," and, if we examine the nature of these interviews, we find them mainly occupied with the powers of the ministry, the sacraments, and the Church or "the kingdom of God." Yet all this while that "He went in and out among them," what is certainly remarkable, He did not appoint a successor to Judas; but as soon as He ascended, his apostles appointed one, by virtue of a delegated and appreciated power. No man can imagine that they proceeded *oproprimotu* to this important act. No man can imagine that the Lord had taught them that their number was never to be increased, or that, when the reapers should fall one by one in the field, their girdle and sickle should descend in no instance to another. It is evident that if the eleven were Presbyterians when the master left them, it would no more have entered their mind to ordain a successor to an Apostle, to clothe him with equal prerogative and dignity, than to elect and ordain a successor to the office of the Master. We stop then to renew our list.

1. Simon Peter.
2. Andrew
3. James, son of Zebedee.
4. John.
5. Philip.
6. Bartholomew.
7. Thomas.
8. Mathew.
9. James, son of Alpheus.
10. Lebbeus or Thaddeus.
11. Simon Zelotes
12. Judas Iscariot.
13. Matthias.

The charm is broken. Thirteen is said to be a fatal number. Certainly, it would seem fatal to Presbyterianism.

But we turn a few leaves farther in the record, and find a new and shining light added to the constellation of "the twelve," which, it was alleged, was no more to be increased than the signs of the Zodiac. A vulture with uplifted talon pouncing on the fold, is transformed into a lamb—a scoffer into a believer—a reviler into a preacher—a tentmaker into an *Apostle;* and Saul, once "breathing out threatenings and slaughter against the disciples of the Lord," now writes his name, "Paul *an Apostle* of Jesus Christ." Unless then, Paul misapprehended, as the eleven had done before, the fact that the number of the first twelve was not to be increased, we must here write up our register again.

1. Peter.
2. Andrew.
3. James, son of Zebedee.
4. John.
5. Philip.
6. Bartholomew.
7. Thomas.
8. Matthew.
9. James, son of Alpheus.
10. Lebbeus or Thadeus.
11. Simon Zelotes.
12. Judas Iscariot.
13. Matthias.
14. Paul.

Fourteen apostles,—genuine, bona fide, large-as-life apostles—one of them succeeding to an apostle deceased, and another added as the growing exigences of the Church require it. If it be alleged that Paul was miraculously called to be an apostle, we answer that Matthias was simply chosen and appointed by the agency of the apostles without the least intimation of a miracle. And if it be alleged that at the election of Matthias Peter said, "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness of His resurrection," it is evident that St. Paul was not with them, one hour of that time. Nevertheless as broad and complete a mantle falls upon Matthias and Paul, as upon the original "twelve."

And there is yet another, Barnabas is twice called an apostle, and is continually spoken of in terms that preclude the idea of his being anything less. His name is constantly associated with that of Paul, and generally takes the precedence, where the two are named together. If the brethren at Antioch send relief to the Church in Judea, they do it "by the hands of *Barnabas* and Saul." (Acts XI. 30.) "Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark." (Acts XII. 25).—"And the Holy Ghost said, Separate me Barnabas and Saul," (Acts XIII. 2). He is sent forth with Paul on apostolical journies (Acts XI. 22 and 30: XIII. 4.) "When tidings of these things came to the ears of the Church in Jerusalem, they sent forth Barnabas, who, when he came, and had seen the grace of God, &c.;" and all this, though there were already, "in the Church at Antioch, prophets and teachers," of whom four are expressly named. Is it possible to find a more consistent parallel to the act of the same Church when on a like occasion (Acts VIII.), "when the apostles which were at Jerusalem heard that Samaria had received [through the preaching of Philip, the deacon] the word of God, they sent unto them Peter and John."—Barnabas is despatched to Antioch as one of superior dignity to the "prophets and teachers" already there, just as Peter and John were sent to the converts in Samaria. Considerably farther in the history (Acts XV.), we find Barnabas undertaking an earnest dispute with Paul, remonstrating against his severity on Mark (the nephew of Barnabas), "and the contention was so sharp between them, that they departed asunder, one from the other;" which is unintelligible as an occurrence between a mere Presbyter and an inspired apostle, especially if our reasoning with the Romanists be just, that Paul's taking Peter publicly to task and "withstanding him to the face," and rebuking him "before them all" (Gal. II.) on a question both of discipline and doctrine, justifies the conclusion that Paul was not a whit behind the chiefest of the apostles. At Lystra, Barnabas is taken for the chief divinity, and Paul for the inferior. The holy synod at Jerusalem "kept silence and gave audience to Barnabas and Paul," where, as usual, Barnabas takes precedence. The same synod speak in their letter of "our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ." Again (Gal. II.), "when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that *we* should go unto the heathen, and they unto the circumcision;" nor is this the only intimation in this chapter of the perfect footing of equality on which Barnabas stood with the apostles. These and many other passages are natural and easy of explanation only on the supposition that Barnabas was an apostle. But, say you, "We must have further evidence; we shouldlike to see the place where Barnabas is called an apostle." Well, you shall see more than you have asked; you shall see *two* such places. Read carefully I. Cor. IX. 1—6. "Have *we* not power to eat and drink? Have *we* not power to lead about a sister, a wife, as well as *other* [ep. the rest of the] *apostles*, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?" Can any man in his senses or out of his senses tell us why Barnabas, who is not mentioned again in the whole Epistle, should be named in this connection unless he were an apostle as well known as Paul, and as well entitled to the support of the Church at large? Turn now to Acts xiv. 12—14. "The priest of Jupiter brought oxen and garlands, and would have done sacrifice to" the two men; "which when *the apostles*, Barnabas and Paul, heard of, they rent their clothes" and so on. Here then Barnabas is again distinctly called an *apostle*, clothed with the name, discharging the functions, claiming the immunities from labor and the support of the Church at large "as an apostle" and "free." We are told too that Barnabas and Paul went to Antioch, and Cyprus, and Salamis, and Perga, and Antioch in Pisidia, and to Iconium, and Lystra, and Derbe, and again over the same ground, and back to the other Antioch, "confirming the disciples" and ordaining elders in every city," while the subordination of the other clergy is further recognized in the fact throughout this tour, "they had John whose surname was Mark, *for their minister*." (Acts XIII. 5.) I have adduced this tedious array of facts and language, to show how thoroughly the Episcopacy is interwoven with the whole texture of the New Testament, and to save the trouble of going in other cases into the same details to show the apostolical preeminence of others, of whom like language is continually held. It is all explained in the case of Barnabas in Acts XIV., "which when *the apostles*, Barnabas and Paul", and in I. Cor. IX., "Have we not power to lead about a sister, a wife, as well as *other apostles*? or I only and Barnabas, have we not power to forbear working?" Neither Paul nor Barnabas were of "the twelve," yet they put on a dignity and claim immunities on the same footing with "the other apostles" and with "Cephas himself." Either of them in these piping times of party, would have graced the see of Canterbury. It is time to amend the catalogue.

1. Peter,
2. Andrew,
3. James, son of Zebedee;
4. John,
5. Philip,
6. Bartholomew,
7. Thomas,
8. Matthew,
9. James, son of Alpheus;
10. Lebbeus or Thaddeus,
11. Simon Zelotes,
12. Judas Iscariot,
13. Matthias,
14. Paul,
15. Barnabas.

Perhaps the reader will expect me to explain, how it could have happened, that a fact so entirely on the face of the record as the apostleship of Barnabas, should have escaped my notice, such a fact being evidently subversive of the theory that the original incumbents were to be "alone in their glory;" for, even if Matthias was made an apostle by mistake, and Paul was forced on them by miracle, yet here is Barnabas, without mistake or miracle, declared to be also an apostle, and the fact upsets the theory that the twelve were to have neither accession nor succession to their numbers. How the oversight occurred, I can give no better reason than a want of attention to the whole question of Episcopacy, and perhaps a want of accuracy in retaining the names of "the twelve" distinctly enough to remember at all times that Barnabas was not among them. I once asked an excellent Presbyterian Divine (who was taking me pleasantly to task for my conversion to the faith), how he could maintain that the apostles had no successors, when scarcely had our Lord left them to carry out His will, before they set about apostle-making, and made Matthias the thirteenth apostle. What think you, Episcopal reader, was his answer? Why, that the apostles acted prematurely, and made a mistake, because they were commanded (as he interpreted it) to remain quietly in Jerusalem until they should receive power or direction from on high. Very well. Go on. But, gentlemen, if a thirteenth apostle is such a puzzle, what will you do with the *fifteenth*. Remember, we have now *fifteen*, our Barnabas of Cyprus, I fear you will prove a sorry "son of consolation" to the Presbyterian cause! One of Three Hundred.

(To be continued.)

For the Churchman.

Neither the word *Sympathy*, nor any of its derivatives, is to be found in our English Bible; and yet there is not probably in our language a term whose meaning (*feeling with—a fellowship of feeling—identity of feeling*) more thoroughly pervades its precepts. Without it man cannot be to man what the Gospel would have him; and—such is the divine love to us—man cannot be to God as the Gospel would have him, unless he is thus to his fellow men. There is no faith and no piety, such as has God's promise of approbation and acceptance, and such as will warrant the hope of the sinner's justification with God, without sincere, earnest, active sympathy with fellow-men. The original *Greek* words, whence come *Sympathy* and its derivatives occur three times in the New Testament: in Hebrews iv. 15: "We have not an high priest which cannot *be touched with the feeling of our infirmities*":—in Hebrews x. 34.: "*Ye had compassion of me* in my bonds: and in 1. St. Peter iii. 8: "Be ye all of one mind, *having compassion one of another*."

In the first of these passages, there is a reference to that great doctrine of the Incarnation of the Son of God, which gives to the Gospel its life and energy, and diffuses its influences thro' all that legitimately leads to the right appreciation and the right working of the faith and hope and charity, which make up the Christian character. Besides the connection of Christ's amazing sympathy with our race—His being touched with the feeling of our infirmities—with the stupendous doctrines of His religion, it is part of the example He hath left us, that we should follow His steps. His sympathy is universal: it has to do with all men as men. Wherever there is human infirmity, He is touched with the feeling of it.—His redemption of Adam and Eve was for them and all their posterity; and so was the return to human nature of His Father's and His Spirit, forfeited by the fall, which He thus procured. However, in the wise adaptation of the divine dispensations to the moral agency of man, the great scheme of mercy founded on the sympathy of the Seed of the Woman, revealed in Paradise, drew into its service the narrowing requisitions and operations of "*The Law*," there was still provision for the accession of proselytes to it from without; and there was full revelation of that enlarged mercy of God through the Messiah, which, limiting human responsibility by the accessible means and opportunities of duty, requires the latter only as the former are enjoyed, and makes this the rule of judgment and of mercy.—Under the Gospel, provision is made for facilitating the extending of these means and opportunities to all mankind, and the Church laid under large responsibility to see that this provision be not made in vain. And when the Christian mind takes the sickening view, every where obtruding itself, of the extremely limited influence which the Gospel actually has over the hearts and characters and lives of men; truly honest observation perceives that this is both cause and effect. It is *effect* in those who know not the Gospel, or knowing, are totally heedless of it: it is *cause* in multitudes who know and profess to follow the Gospel—who are strict in adherence to its forms and decent compliances—who talk about feeling its power in their faith, their change of heart, their spiritual experience—and who yet are sadly deficient in that charity, that love, that sympathy, which, were they really true and faithful disciples of Jesus, would leave them no rest, give them no enjoyment in the world, mar all their religious doings, their religious feelings, and their religious experiences, until with heart and hand, they come up to the Gospel standard of benevolent, practical, active sympathy for the religious privations of others—are truly, deeply, effectually, *touched with a feeling for them.*

The Gospel and its Church have not fairly reached with true evangelical faith and experience and piety and love, that heart which turns not in earnest and active sympathy towards those who are deprived of the light of the Gospel, or living in its midst, have their hearts blinded by Satan to its precious truths, its blessed requirements, its wholesome checks and restraints, its sanctifying control and influences. Multitudes there are, in Christian communities, bewildered in the mazes of iniquity, lost to religious feeling, and enshrouded in the blackness of moral and spiritual darkness, on whose path the light of the Gospel never or rarely shines, to dissipate the gloom that enshrouds them, to show them their degradation and misery, and to bring and guide them into the ways of wisdom and purity and peace. There are sons and daughters of deep and heart-felt affliction, who know not of the consolations which light up holy joy in true Christian breasts. There are the bereft, whose feelings of natural affection for lost loved ones are sorely wrung, but who have not that guidance which directs the eye of faith to a holy, happy, endless reunion. Conscience, even in the very worst, is by no means seared at once. It long keeps its hold even on the most low-sunken, and fast sinking lower, in moral and spiritual degradation. It distresses with a sense of native frailty and corruption, of accumulating guilt, of lengthening distance from God, of growing unfitness to hope in His mercy, of the grievous and intolerable remembrance and burden of sin, even where there is no knowledge of relief. To those of this miserable class, death often comes with his utmost terror, a wounded spirit, and an agonized body, and no comfort, no hope, for either!

And where are these scenes? Behold they are at our very doors. Heathen darkness exists even in the midst of Gospel light: it covers hundreds, and thousands, and tens of thousands, in this Christian land, in this most favored State, in this great metropolis. It is wretched sophistry, it is most anti-Christian philosophy, which holds or acts upon the principle, that in spiritual matters, necessity creates demand. Alas, no! The greater the necessity, the more stupid is often the insensibility to it, and the less earnest the demand. The supply must not wait to be sought: it must be aggressive: it must not be merely the relief of those who ask it, but an active force brought to bear powerfully upon the enemy who holds them in subjection: the principle on which it is extended, must not be merely that of helping Christ's wandering and destitute sheep in their efforts to come and keep within the fold; but also, in good measure, that of seeking out those who think and care not for the fold, and compelling them to come in: it must—would it be worthy of the great Lord whose blessings it professes to dispense—be so extended, so fully, so faithfully, so invitingly, as to be found of them that seek not after it.

Much may be done for the support of religion and the Church, which yet, fairly analyzed, can hardly be considered the genuine fruit of a full appreciation of the blessings of the Gospel, of the true love of Christ, of a heartfelt estimation of the value of souls, and of rightly owning and feeling the character, duty, and benefits of the Church, spiritual, temporal, and eternal. There may be promptings of interest in the local supply of accomodation and means for public worship; there may be indulgence of personal taste and inclination in providing for the celebration of that worship with due regard to fitting magnificence, solemnity, and elegance: there may be a desire for comfortable and tasteful personal and domestic accomodation therein: motive may be presented in gratification with the exhibition of clerical talent, in just remuneration for pastoral labor, and in generous regard for the personal and domestic comfort of the pastor; or mere fashion may govern, and the taste or whim, ordinarily indulged in amusements purely worldly, do something for the house of God; or a portion of that holy house may be appropriated as safe or profitable merchandise. With these last two heads, religion has nothing to do: profaneness much.—The others may, by the accompanying principles and frame of mind, be right and proper and commendable. But it can be pleaded for none of them, that they come of that zeal, that charity, that sympathy, that true love of God and man, which desire, and earnestly seek, for their own sake, the glory of God, the interests of His Gospel and Church, and the spiritual and eternal good of fellow-men.

It is not the present object to enter the lists against what may be called the luxuries of religion: things fairly thus designated may be very proper and very useful It is far from being the writer's design to check the pious disposition to consecrate wealth, art, good taste, and fitting adornment, to God's service in His holy house: this is not only accordant with the "express command of God," with His sure testimony to what has been "the secret inspiration of the Blessed Spirit," and with the operation on the hearts of "devout and holy men" of "their own reason, and sense of the natural decency of things;" but it is also a valuable means of diverting rational sources of enjoyment from the service of the world, the flesh, and the devil, and making them minister to the drawing up of the mind to high and holy things. The end, however, the writer had in view, and the conclusion to which he would bring these remarks, is the great principle, growing, he thinks, out of a truly evangelical view of the subject—such as best comports with duty to both God and man; that there are innocence and Christian propriety in that degree only of taste and personal comfort and indulgence in provision for public worship, which leaves, and leads to the faithful employment of, means for generous contribution towards the extending to others of the inestimable privileges and blessings of that worship, and gaining for the Gospel and its Church perpetual increase of influence in the world; and that, not only the *amount*, but the *proportion* of contribution and effort to these ends, should be enlarged as additional means are appropriated for the mere comforts, or for the taste, the splendor, or the munificence, of provision for the house of God and its holy offices.

B. T. O.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 17, 1850.

Hugh Kelly.—The *Banner of the Cross* gives some precise and curious information respecting this personage. He began life as a sailor before the mast in Sunderland, England; was taken prisoner by the French, and so continued till 1815; then became a Methodist Preacher, found his way to the United States and became of note among the Protestant Methodists, and was ordained about eleven years since by Bishop *McIlvaine*. He gave out he had *not changed his views respecting Episcopacy*, but found the Methodists were becoming Socinian. He removed to Kalamazoo, Michigan, about eight years since; about a year afterwards, judgment was recovered against him for slandering a female communicant, and he ran off and took refuge in England. Since then it seems he has officiated in Leeds as a *Methodist* missionary.

Such is the "American clergyman" who has been selected by the schismatics of Torquay to act as their spiritual guide. In learning, ability, manners and appearances he would seem a very suitable person for them. It is alleged that he was very ignorant of the Church doctrines and system when he was admitted to Holy orders. If so, this fact is most discreditable to the ordainer, for the Canon of the admission of such persons is very precise as to the course of examination and the amount of learning required (Can. ii. 1838). It is said also that he has been "dropped" from the Canonical list of Michigan for some time. This too we do not understand. His name appears in the list of clergy of the Diocese in the Journal of that Convention in 1847, and in "Swords' Almanac" of 1849. A clergyman's name cannot be *dropped*, we take it, until he has been canonically transferred to another Diocese and received there, or been made the subject of ecclesiastical censures by suspension or deposition. When the latter punishments are inflicted, notice is always given in the Convention Journal at least, but we find nothing said of the case in those of Michigan, either for 1849 or '50. If no ecclesiastical censure has been administered, he is still connected with that Diocese and subject to the Diocesan thereof, although his name may have been *dropped*; and a formal and judicial sentence is required to render that proceeding legal and valid. Satisfaction of the highest and most complete character is due to the Church of England from the sister church in this country for allowing such a man to wear the character of an "*American clergyman*;" the most stern and decisive testimony should be borne by us of our detestation and abhorrence of such conduct; and the most effectual discipline should be exercised that such "runagates may continue in scarceness."

Foreign Intelligence.

The *Cambria* arrived at Boston on Thursday the 8th inst., and the *Pacific* here on Sunday evening last.

There is nothing particular from the Continent, except the commencement of hostilities between Denmark and the Duchies of Schleswig-Holstein, in which the army of the latter was defeated. Some of the German States are inclined to support the latter, as engaged in a national quarrel, while Russia has a fleet of sixteen sail, some of them of the line, in order to assist the Danes. It is rumored that England will also dispatch a squadron to the scene of action.

As was to have been expected, the *miracle* at Rimini has drawn together great crowds, and much money and "Madonnas are winking their eyes at San-Genecio, at Camerino, at Terni, and a dozen other small localities, with like profitable effect. How far the infection may spread, it is impossible to say; but to those who object to the number, it is replied that they ought not to be surprised, for that in 1796, there were no less than *forty-six* images who operated the same movement." So says the correspondent of the *Guardian*.

The American minister at Lisbon had demanded his passports, and would embark in the American squadron off that port. The Portuguese have offered to pay all claims except that for the *General Armstrong* privateer, and to submit that to arbitration. It is said by some of our best informed papers on this side, that no serious difficulty need be apprehended.

It was confidently stated that the *Marriage Bill* would be abandoned on its second reading in the House of Lords. Later accounts say that this had been done, but we find no mention of it in our files.

The debate on the *Universities Commission*, was continued on Thursday the 28th ult., with damaging effect to the proposition. Among those who opposed it, were Messrs. Palmer, Gladstone, and Sir R. Inglis. Lord J. Russell advocated it, avoiding all the legal points raised by Mr. Gladstone.

On Friday the 26th, Baron Rothschild made his appearance in the House of Commons, and demanded to be sworn on the *Old* Testament. This gave rise to a long debate, and it was adjourned over to Monday then following.

The *Ecclesiastical Commission Bill* has passed to a third reading in the Commons.

On Monday the 22d, the microscopic eye of Jos. Hume, discovered the grant of £600 to the Bishop of New Zealand, for the present year, and he, of course, moved to strike it out. The motion was lost by a vote of 40 to 90, and well deserved compliments were paid, during the course of the debate, to this admirable Bishop for his devoted labors in this See.

Great Meeting of Clergy and Laity of the Church of England.—Tuesday, July 23d.—The great meeting has at last taken place, and was as successful as its most sanguine friends could have wished. Every train from every Diocese of the kingdom, brought up its contingent from east, west, north, and south. The spirit displayed was admirable; the tone was hopeful—nay, almost confident. It was felt that the Church had committed itself to a great struggle, and that as she had been hitherto sustained through various trials—the tyranny of the eighth Henry, the cruelty of Mary, the harshness of Elizabeth, the vacillation of James, the hostility of William III.; so it would be preserved by the same good Providence through its struggle, with the temporal power of the Prime Minister in the present day. Almost every speaker expressed his conviction that that day's meeting was but the commencement of the struggle, and the rallying cry was perseverance—perseverance in the good cause, and faith in its success. Let this spirit only continue and increase, as it is daily increasing, and we have little fear that the Church will not come well out of the conflict.

We were especially glad to hear the decided opinion of such men as Dr. Pusey and Mr. Keble, and Mr. A. B. Hope—that they did not consider the Church in any way committed to the heretical decision of the Judicial Committee of the Privy Council. They distinctly laid down that nothing but the *acceptance* of the decision by the Church, could compromise her, and the great meeting of that day was a practical refutation of the idea that the Church would so commit herself. We might safely defy either the Evangelicals or Latitudinarians, or both together to produce a similar demonstration in favor of the heretical doctrine.—*Eng. Churchman.*

We devote this week, an *extra number* to a detailed report of the meeting which took place yesterday at St. Martin's and Freemason's Halls, and have added a short *resume* of the principal local demonstrations which have come under our notice during the last few months. As the meeting occupies so large a space in our columns, we shall only say here that it was very numerously attended, and that the proceedings were conducted throughout, with a silence, seriousness, and self-control, which proved in the most impressive and convincing manner, the deep earnestness of the assembled multitude.—*Guardian.*

Some other remarks of the same paper, are deferred to our next.

Between 2,000 and 3,000 Clergy and influential laymen were gathered together from all parts of the country. An early communion was celebrated at St Barnabas and St Paul's Churches, Knightsbridge, respectively, at 7 and 8 A.M; also at St. Mary's Church, Soho, St. Andrew's Church, Well-st; and St. Marylebone Church.

The doors of St. Martin's Hall, were opened at 11 A.M., and the room holding 1500 persons, was immediately filled. The great room of Freemason's Tavern, was provided for those unable to enter the other, and this, in its turn, was also filled. More than 4000 tickets of admission were issued.

The proceedings at St. Martin's Hall, commenced at 12 o'clock.

The *Times* gives the following list of the principal persons present:

Mr. Hubbard took the chair at 12 o'clock, at which hour the following clergymen and members of the lay body of the church were present:—The Bishop of Bath and Wells; Archdeacons Wilberforce, Thorpe, Manning, and Bartholomew; Viscount Fielding; Earl Nelson; Lord J. Manners, M.P; Mr. A. B. Hope, M.P.; Mr. J. Simeon, M.P.; Mr. Prosser, M.P.; Sir Charles Anderson; the Revs. Sir George Prevost, Sewell, W. Palmer, W James, Dr. Todd, W. Page, W. C. Risley, G. A. Denison, W. Wade, G. L. Cooke, G. Berkeley, W. J. Bone, J. Crompton, Dr. Biber, W. L. Evans, J. H. Woodward, F. B. Grey, T. W. Powell, G. Williams, C. Bartholomew, &c. We observed also Mr. Binney, Independent minister, Weighhouse Chapel, and several other Dissenting clergy and laymen, in the body of the hall.

The meeting was opened in a very solemn manner by a selection of prayers from the liturgy and offices of the church, including the prayer against strife and divisions, which was read by the Rev. Mr. Wood, the Clerical Secretary, and in the responses to which the whole assembly joined very audibly and feelingly.

The chairman, who is an eminent London Banker explained the objects of the meeting, in a long but well-worded speech, replete with manly vigor and sound sentiments.

The Bishop of Bath and Wells.—I will detain this meeting a very few moments, for, having lately set forth what the doctrine of the church is as I believe with respect to the doctrine of holy baptism, in a declaration I thought it my duty to issue to the clergy of my diocese soon after the delivering of the judgment of the Privy Council in the case of the Bishop of Exeter against the Rev. George Gorham, it would be wasting your time to repeat what I then said.—But, as I have been requested by a committee of numerous bodies of devoted Churchmen—so numerous indeed that I might say that they were a committee of the whole body of the church—to present to this meeting, for their adoption, their protest against the late judgment, and their reasons for so protesting against it, I gladly accepted the task, and feel grateful it has been placed in my hands, as it gives me an opportunity of stating how entirely the object of this meeting is in accordance with every feeling I have on the subject. The Rev. Mr. Denison having read the protest, his Lordship concluded by moving its adoption, and shortly afterwards retired.

The Protest was as follows:

"Whereas, upon an appeal by the Rev. George Cornelius Gorham against the sentence of the Dean of the Arches Court of Canterbury, it has been declared by the Judicial Committee of Her Majesty's Privy Council, in contradiction to the judgment of the ecclesiastical court, 'That the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the church of England;' and further, 'that Mr. Gorham ought not to have been refused institution to the vicarage of Brampford Speke;' and whereas, the Rev. G. C. Gorham, being presented to the vicarage of Brampford Speke, declared and has published:—('Efficacy of Baptism,' p. 83,)—'That no spiritual grace is conveyed in baptism except to worthy recipients, and' (that) 'as infants are by nature unworthy recipients, being born in sin and the children of wrath, they cannot receive any benefit from baptism, except there shall have been a prevenient act of grace to make them worthy,'—herein declaring original sin (the remission of which is a promised effect of baptism,) to be a bar to the due reception of baptism;—and whereas the said G. C. Gorham, in accepting the church's statement that 'infants which are baptized, dying before they commit actual sin, are undoubtedly saved,' holds and has published:—(p. 85), 'That they must have been regenerated by an act of grace prevenient to their baptism in order to make them worthy recipients of that sacrament.' And moreover (p. 88), that 'the new nature must have been possessed by those 'who receive baptism rightly;' and therefore possessed before the seal was affixed' (p. 113),—'That faith and that filial state, though clearly to be 'ascribed to God,' was given to the worthy recipient before baptism, and not in baptism.' (p. 197.)—'As faith must procede beneficial baptism, and as justification is invariably consequent on faith, therefore justification also precedes beneficial baptism, and cannot be equivalent to it;' thereby declaring that the gifts of regeneration, adoption, remission of sins, and justification, which the Catholic church—and in it our own—has ever taught and does teach to be given by God, in and by the sacrament of baptism, are given before baptism, upon some prevenient act of grace, whereof Scripture and the church are wholly silent.

"And whereas the doctrine of the church of England is declared as follows:—

"1. In the Nicene Creed:—'I acknowledge one baptism for the remission of sins.'

"2. In her two forms of ministration of public and private baptism of infants—wherein the priest, having baptized the child with water, in the name of the Father, and of the Son, and of the Holy Ghost, thus speaks:—In the public form—"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church;' in the private form—'Seeing now, dearly beloved brethren, that this child is by baptism regenerate, and grafted into the body of Christ's church;' and, moreover, in the previous certification by the minister, who saith—'This child, being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God and heirs of everlasting; for our Lord Jesus Christ doth not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him;' and again, in both forms—'we yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into Thy holy church;' (in which said forms the 57 canon of the church declares 'the doctrine of baptism to be sufficiently set down,' 'as nothing can be added to it that is material or necessary.)

"3. In her Order of Confirmation, when the bishop prays that God will strengthen His servants whom he had 'vouchsafed to regenerate by water and the Holy Ghost,' and unto whom He had 'given the forgiveness of all their sins!

"4. In her Catechism which teaches that 'in baptism we are made members of Christ, children of God, and inheritors of the kingdom of heaven' . . . that 'baptism is a sacrament generally necessary to salvation.' . . . that 'sacrament means an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof;' and that 'the inward and spiritual grace in baptism is a death unto sin, and a new birth unto righteousness.'

"5. In her Articles, viz., in her 25th Article 'sacraments ordained of Christ be not only badges or tokens of Christian men's professions, but rather be certain sure witnesses, and effectual signs of grace and God's goodwill towards us, by the which He doth work invisibly in us.' And again, in her 27th Article, 'baptism is not only a sign of profession and mark of difference whereby Christian men may be discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church.

"Now, we, the undersigned, members of the Church of England, accepting without reserve these distinct declarations of her doctrine (denying also that her deliberate and unambiguous expressions in the actual ministration of the sacrament of baptism are to be taken in a qualified or uncertain sense), adn holding that original sin is remitted to all infants by spiritual regeneration, through the application of the merits of our Lord and Saviour Jesus Christ in and by the sacrament of baptism, which doctrine we, together with the whole church, individually affirm whenever in the recital of the Nicene Creed we 'acknowledge one baptism for the remission of sins,' do hereby solemnly repudiate and protest against the said judgment of the Judicial Committe of Her Majesty's Privy Council; and do appeal therefrom unto a free and lawful synod of the church of England, when such synod may be had. Because, while the Judicial Committee exclude from their abstract of Mr. Gorham's doctrine (on which abstract alone they decide) all notice of the specific errors asserted by him in the afore-cited passages—their judgment sanctions the acceptance in an hypothetical and unreal sense of the plain declarations of the church—suggests contradictory interpretations of her doctrines, and requires institution to a benefice with cure of souls of a priest who professes doctrine utterly inconsistent with the sacramental character of baptism, and subversive of a fundamental article of faith. And because, through this decision touching doctrines of the church, the Judicial Committee of the Privy Council (notwithstanding their formal disclaimer of 'any authority to settle matters of faith,') practically exercise in spiritual matters a jurisdiction for which they are utterly incompetent, and which never has been, nor ever can be, confided to them by the church."

The Chairman here stated that the attendance was so numerous, and so many persons had been unable to obtain admission, that a room had been engaged at the Freemasons' Tavern, and the Bishop of Bath and Wells had kindly consented to preside at the meeting thus constituted.

Earl Nelson seconded the motion in a very appropriate address.

The protest was unanimously adopted.

Archdeacon Wilberforce then rose to move the adoption of the following petition to the Queen:—

"THE HUMBLE PETITION OF THE UNDERSIGNED CLERGY AND LAITY OF THE CHURCH OF ENGLAND,

"Showeth,—That we, your Majesty's faithful and loyal subjects, dutifully acknowledging your Royal authority as supreme governor within these your dominions, in all causes, over all persons, as the same is expressed in the Articles of the church of England humbly entreat your Majesty to grant us redress in a matter which aggrieves our consciences as members and some of us ministers of said church.

"That, in the case of 'Gorham v. the Bishop of Exeter,' lately decided by the Judicial Committee of your Majesty's Privy Council, a very grave point of doctrine, touching the foundation of the faith, has been treated in such a manner as, incidentally, but effectually, to contradict the plain and obvious meaning of the Prayer-book.

"That, in consequence of this decision (whatever be its legal validity) great scandals have arisen, and very many are unsettled and disturbed in conscience, whose only wish is to serve God in peace in the portion of the church wherein they have been called.

"That it has always been allowed by the law of this country, as well as by the whole church from the earliest ages, that religious questions of faith and discipline should be settled, according to scriptural precedent, by synodical assemblies of the bishops and clergy.

"That Magna Charta begins by declaring that the church of England be free, and shall have all her rights entire, and her liberties inviolate;" and amongst these it was secured by an ancient law of this realm that she should 'have her judgments free.'

"That, in the declaration of your Majesty's Royal predecessor, King Charles I., prefixed to the Articles of the church, her synodical functions are recognized in the promise,—'That, out of our princely care, that the churchmen may do the work which is proper unto them, the bishops and clergy, from time to time in convocation, upon their humble desire, shall have license under our broad seal to deliberate of and to do all such things as being made plain by them, and assented unto by us, shall concern the settled continuance of the doctrines and discipline of the church of England now established; from which we will not endure any varying or departing in the least degree.'

"To the intent, therefore, that the grievance aforesaid may be remedied, and the church herself enjoy full freedom to exercise her inherent and inalienable office of declaring and judging in all matters purely spiritual, to the welfare of your Majesty, and the peace of these realms,—

"Your petitioners humbly implore your Majesty, that all questions touching the doctrine of the church of England, arising on appeal, or in your Majesty's temporal courts, may hereafter be referred to the spirituality of the church of England.

"And, further, that your Majesty will be pleased to remove the impediments which now obstruct the exercise of the ancient synodical functions of the church, in order to the determination of the aforesaid question of doctrine, as well as of other matters affecting her welfare, to the salvation of souls, and the glory of her divine Head.

"And your petitioners will ever pray," &c.

This petition, he said, expressed the views which he had entertained ever since he entered holy orders, now nearly 25 years ago, and he felt that this was one of those occasions to which the wise man referred when he said that "there was a time to speak and a time to keep silence." He felt that the present circumstances of the church, which had thrown many men who desired retirement and repose into an unwilling prominence and notoriety, compelled their liveliest attention to those great truths which, at other times, they would have been content to revolve within their own minds in silence. The motion which he had been requested to advocate had especial reference to the synodical action of the church of England, and it closed with two propositions—the first of which seemed to refer rather to the general question that it belonged to the office of the church to give expression to those divine truths with which she had been intrusted; that it was her place and duty to deliver that body of truth and those divine instructions which she had been specially appointed to continue in the world. The second proposition set forth, that the synodical action of the church appeared to be essential to the exercise of those functions. He would confine himself to the second of these propositions, hoping that the first would be taken up by some other speaker more capable of doing it justice. He would assume the circumstances of the times made it manifest that they

were now come to a point at which the church must do something. It might be all very well that in former times, when the church was at rest, and, as it were, in a state of slumber, her synodical action should be intermitted. But living, as they did, in an age of great energy and intellectual activity, it was impossible that the church, if she would do justice to her functions could dispense with such assistance. It appeared to him self-evident that if the church was to exercise with any effect the functions with which she was intrusted it must be through the revival and perpetuation of the ancient synodical power which, according to the existing constitution, belonged to her. He did not mean that her convocations might not reform themselves and adapt their constitution to present circumstances.—That, doubtless, would require to be done as the first step towards giving them efficient action, but what he meant to say was, that such a movement must proceed by giving efficacy to the existing system; and that they were not at this time of day—in the middle of the 19th century—to give a new constitution and fresh laws to the church of England, as though she were now starting for the first moment into the world. She had her ancient history, her established traditions, and her associations, which bound her to the past; her great names in the catalogue of ancient worthies; and she must go back to her past history and give effect to those truths, associations, and affections which, he believed, lived deeply in the hearts of the people. She must make use of these if she would truly exercise her functions and gain that strength which would adapt her to the necessities of the age. Here were two powers, the spiritual and the temporal, each with different rights and standing upon different principles, but by that happy adjustment of our ancient laws, each being adapted to the assistance of the other.—Suppose, however, that a new constitution was introduced by which a power was given to any body or set of persons to rule the church of England, there would plainly arise this difficulty—how would the new power be adapted to this double constitution, so that it should receive authority from the state to act in its name, and at the same time should hand on that power and exercise those duties which Christ the Lord had appointed His church to discharge?—Supposing that they had a Parliament inclined to do the church full justice—to treat her with as much favour as he was sure the present Parliament was disposed to treat Wesleyans and Roman Catholics; and suppose a new law were passed in the manner which the friends of the church considered best adapted to express their minds, still this question would instantly arise—how could the body or bodies which derived their authority from this law show their divine commission and exercise their religious office if they broke the chain of the church's history, and if they cut off the new constitution from the institutions of ancient times? If they lost the ground upon which they now stood they would no longer be able to say, "We are acting upon the principles which have been acted upon in this and other countries for the last 1,800 years. We are acting under the laws and institutions which gave efficacy to the canons which were passed, for example, in the first year of the reign of James I." If they lost this standing ground, and had recourse to a new constitution and new laws, the church would at once lose its historical claim to be the representative of the ancient institutions which derived their rights and titles from the laws of Christ, and run the risk of appearing to rest merely upon a Parliamentary basis. Having then a basis to begin with,—having something already constructed, it appeared to him that they were not called upon to lay any fresh foundation. He confessed that the past history of the country was anything but discouraging to him with respect to this manner of proceeding. He thought, if they looked back to the operations of their ecclesiastical synods, little more than 100 years ago, they would find every reason to suppose that if they had been continued to the present time, they would have effected much good and would probably have averted much evil. He begged the meeting to look at the various plans at that time in agitation,—such as a better mode of securing the ordination of fit persons for the sacred ministry—an improved method of superintending the education and instruction of those who were confirmed—and a more efficient system of church discipline. He asked them to consider how much good would have been effected if these three propositions had been maturely considered by some such representation of the church of England at the beginning of the last century. He thought that the circumstances of the present times showed no reason to despair of the revival of the synodical action of the church if they only kept together. Suppose that 110 or 130 years back, Bishop Atterbury, or some other stirring spirit, had attempted to gather together the members of the church, who were anxious to see life pervading it, did they imagine that 50, or even ten, would have been found to assemble? And, therefore, when he looked at that great meeting and saw the number of persons who had been brought together by a common feeling, he could not despair of their ultimate success. If those then present would only look upon that meeting, not as the conclusion, but as the commencement of their efforts,—if they would only be prepared, each in his own sphere, to do what he could to give effect to his views, he had not the slightest doubt that their object would, by God's blessing, soon be gained.

Mr. A. B. Hope, M.P., in seconding the adoption of the petition, said they all knew the grievance of which they complained. A state tribunal which had been hastily and carelessly, and, as it were, by haphazard, intrusted with a terrible power 17 years ago—just as firearms might be accidentally left in the way of children—had pronounced a judgment which, although the persons who pronounced it had no idea of the danger they were running, had thrown discredit upon the catholic faith of the universal church, and insulted the mother church of England, to whose cause they were wedded, and for whose cause, if need were, they were ready to give their lives. It was true that that wretched and sad judgment had struck out nothing from the Prayer-book—it had not wrenched from them the Nicene Creed—but it had given an insult to that faith which they, as sworn and baptized servants of our Lord—signed with the sign of the cross—were bound, as faithful soldiers, to defend. And what weapon was so legitimate and so ready for that purpose as that which was referred to in their claim, namely, the revival of the ancient, free, and universally acknowledged synodical action of the church of England! For the restoration of this synodical action they had come to that meeting armed with a petition to their lady the Queen, calling upon her to exercise that Royal love for the church which her predecessors had done before, and, more than that, calling upon her to fulfil that promise which, with his own ears, he had heard her make on the 28th of June, 1838, when the Primate of All England in Westminster Abbey gave her the ring and told her to "receive it as the ensign of kingly dignity and of defence of the catholic faith." He begged the meeting to observe the moderate and temperate claim which they put forward. They claimed no peculiar privileges or prerogatives. They, the most numerous—the most potent—and the most ancient religious body in England, only asked to have the same privileges which the state allowed other religious bodies of not more than 200 or 150 years' standing, without detriment to their citizenship, and of which he had no desire to deprive them. They put forward no self-willed claim—they held out no threat; they said nothing of an alternative line of action; they put away from them all thougt of disconnecting themselves from the state. The state might throw them out, but they would never throw out themselves. They would never put themselves in a position that would lead to such a result. They merely pressed their petition for the synodical action of the church, and they were determined to press it day after day till, by the constant dropping of their petitions, they had worn the hard and stony hearts of the Government to yield to their request. If they took up any other course they might run into dangers they did not at present see. It was easy to go into the arena and make bold and swelling speeches, and, in the style of the late unhappy agitator of the sister island, whose works had perished with him, exclaim "Hereditary bondsmen," &c.; but he trusted that his case would operate rather as a warning than as an example to the church. It was true they asked for a political object; but they would ask it like Christian men, who felt the responsibility of every thought, of every word, and of every action to which they gave expression in that room, the same as if they were in their own houses or in their own parishes. "Parcere subjectis, debellare superbos," had been the chivalrous maxim of fine old times, but such was not the principle by which the small Governments of modern days were actuated. They would rather oppress the humble and fallen, and make terms with the proud and haughty. Let the church, then, oppose to her assailants a firm and determined front, and she might be sure, if no better, she would be no worse off than at first. Look at the position of the church for the last 17 years. The revival of Christian faith and practice, which made her the marvel to all the churches of the world, took place in 1833, and in that very year the act of Parliament constituting the wretched tribunal of the Privy Council was passed, so that the church had started like a giant on his course under a load of oppression and injustice. Let them continue in that course—let them earnestly fight for the truth—let them petition for redress—but let them take no rash step in the excitement of the struggle; and, above all, let them not run counter to any legislation not expressly aimed against the church. They might think it a very magnanimous thing to resolve the meeting into a permanent body, but, if they did any such thing, they would run against the provisions of an act of George III. They might say, what was an act of Parliament? But were they not Christian men called on to show an example of long suffering and obedience to the powers that be? Certainly; and all they wanted and asked for was that the powers that be should regard the laws affecting the church just as the church regarded the laws relating to the powers that be. There was one consolation to be found in the thought that in the midst of present suffering, and whilst they were waiting for the day of their freedom, God might be disciplining His church for her good. With these feelings let them press their just claims—never holding back for one moment—never giving way to cowardice, lukewarmness, and faintheartedness, but striving for the truth and struggling onwards with the Godlike gift of patience, which the Lord had given His church to be an example to all people, and they would gain a victory such as never yet had been vouchsafed to the Catholic church during the 1,800 years of her existence—a victory not against any one heresy—not against Nestorianism, Arminianism, or Eutychianism, but a victory against the climax and acme of all heresies—the heresy of unbelief.—Τλῆθι λεωυ ατληστυ παθῶν ατληστι θυμω. "When the Lord turneth the captivity of Zion, then will Israel be right glad." (Murmurs of approbation.)

The petition to the Queen was then adopted unanimously.

The Secretary then read the following address:—

"TO THE MOST REV. AND RIGHT REV. THE LORDS ARCHBISHOPS AND BISHOPS OF THE PROVINCES OF CANTERBURY AND YORK.

"Most Rev. and Right Rev. Fathers,—We, the undersigned, priests, deacons, and laymen in communion with the church of England, beg leave to offer to your Lordships our very earnest and respectful thanks for the efforts which you have recently made to assert the church's claim to judge and decide, by her own inherent and spiritual authority, all questions of doctrine and discipline purely spiritual. We observe that the bill founded upon this principle, which has been recently introduced into the House of Lords, has been rejected upon grounds which occasion us the deepest sorrow and surprise. We earnestly implore your Lordships not to let this essential portion of the liberties of the English church lie in abeyance, but to persevere in renewing and enforcing so righteous a claim, which, if fairly brought before our countrymen, we feel sure will be cheerfully conceded. And while we thus depend on your Lordships for the future, we are constrained to express our great disappointment and regret that any circumstances should have hitherto restrained your Lordships, as a body, from taking steps directly to remedy the disturbance of the church's doctrine of infant baptism by the recent decision in the case of 'Gorham v. the Bishop of Exeter.' We consider it our duty respectfully to declare to your Lordships our solemn conviction, that we never may, and our determination that, by God's help, we never will acquiesce in that decision (whatever be its legal validity), or own it as part of our church law; and that for two grave reasons. First, because it requires the institution to a benefice with cure of souls of a clergyman holding and having published, on a fundamental point, a doctrine contrary to holy Scripture and the Catholic tradition of the universal church, and, therefore contrary to the teaching of the English church. Secondly, because it applies to the words of the Prayer-book an interpretation inconsistent with their plain and obvious meaning, contrary to good faith, and perplexing to honest minds; and, by allowing doctrinal statements contradictory of the essential meaning of an article of the creed, would involve the consequence, that the church of England does not hold that article as a matter of faith. For these and such like reasons we are convinced that the church of England never can rest, and by God's grace we never will rest, until she be relieved from this grievous scandal. And since the regular course has always been for the chief pastors to meet synodically and declare the faith, securing it for the time to come, so far as it had been called in question, may it please you.—Most Rev. and Right Rev. Fathers, to express your humble desire to the Crown for that license which in all such emergencies it is virtually (if not expressly) pledged to grant, viz., that the church in synod assembled may have freedom to judge matters of doctrine and discipline; or, if such license cannot now be obtained, may it please you so to declare your mind and intention as to secure us for the present against that utter denial of sacramental grace which we too plainly see to be permitted by the said decision."

Rev. Mr. Sewell moved the adoption of the address.

We hope to give the Rev. Speaker's address next week. He dwelt on the present relations of the Church to the State, and the indispensable need of the restoration of her Conventions and Synods.

The motion was very ably seconded by Mr. Kenyon, who made two points, the jurisdiction of the Church in spiritual matters, and the disturbance of her doctrine by the late decision.

The Rev. Sir George Prevost, Bart., said he was called upon to move the address to the Right Rev. Fathers, the Bishops of the Church in Scotland. The Church of Scotland had come forward nobly to comfort the Church of England in the hour of trial and sorrow. That Church had been stripped of all her temporalities in consequence of her uncompromising principles. For more than a century, she had, under great discouragement, held up the light of truth in a land full of error—in Presbyterian Scotland—and preserved a reverence for God's word. No sooner was the doctrine and faith of the Church of England in danger, than the Synod of her Bishops spoke out with one voice, as the Bishops of Constantinople did 1500 years ago: "We acknowledge one Baptism for the remission of sins." Their faith had not changed, neither had that of the Church of England. He could assure them that the Church of England would never acquiesce in the denial of any article of the faith. Having cautioned them against over-excitement and the dangers of schism, the reverend baronet concluded by expressing his conviction that the Church of England would come triumphantly out of the present struggle.

Sir C. Anderson seconded the resolution in a neat and judicious manner, pointing out the interference of the Privy Council with the privileges of the Church.

Rev. W. Palmer moved the fifth resolution.

"That we solemnly and earnestly appeal to our brethren of the church of England in this and other lands for their sympathy and assistance, entreating their consideration of the facts set forth in the protest, petition, and addresses adopted by this meeting, and beseeching them deliberately to weigh and examine the grievous dangers to which the maintenance of our faith is exposed through the recent judgment of the Judicial Committee of Her Majesty's Privy Council, convinced that a calm investigation of the subject will assure them, not only of the reality of our apprehensions, but of our right to the redress we seek, and we urgently implore them to join us in protesting against the wrong and violence threatened to our church, and in vindicating her doctrinal teaching from the suspicion and reproach which have been cast upon it; and to co-operate with us in a faithful and persevering effort to secure for her, through the restoration of her ancient and inalienable privilege of judgment in spiritual matters, the power of maintaining the essential verities committed to her as a branch of Christ's holy Catholic church."

He powerfully argued that the great question which underlaid all others in this matter was the contest between Christianity and infidelity. The latter lurked in secret, in the literature of the age, in the Legislature, and in Society,—in the form of religion, indifference. He joined in this movement not for mere feelings of party, but with the desire that men's souls might be saved, and God's Kingdom on earth glorified.

Mr. Dickenson having seconded the resolution, it was adopted unanimously.

The Ven. Archdeacon Manning, in moving the thanks of the meeting to the chairman, praised his opening address very warmly, and expressed the saisfaction he felt at seeing a layman in a chair of such an assemblage. He forcibly expressed his belief that a spirit of indifference to all religious faith was the principle on which the Legislature now acted, and warned the meeting against being led to think, by the arguments of crafty and shifty men, that the recent decision of the Privy Council did not vitally affect the position of the church. He complimented the meeting on their self-restraint, though stirred to the very bottom of their hearts. There were two points for them to consider. The first was the law of the land as to the Gorham case, the second was the position of the church respecting it.—The authority of the law had been tested in every court in Westminister, and before all the judges of the land, and the next thing they had to consider was, whether the church consented to the decision of the law. That meeting gave the first public answer to the question, and the church had pronounced its opinion in the only way left to it.

Viscount Campden having seconded the motion,

The Bishop of Bath and Wells took the chair, while

Mr. Hubbard returned thanks, and the meeting separated shortly before 5 o'clock.

The great majority of the meeting affixed their signatures to the petition and address.

The proceedings of the *Supplemental Meeting* are deferred to next week.

The Gorham Case.—This part of the drama is now apparently drawing to a close, as will appear from the annexed report of proceedings in the Arches Court. We place on record also the noble and solemn Protest of the Bishop of Exeter. *The Metropolitan Church Union* have prepared an address to the Archbishop of Canterbury remonstrating against the sacrilege of allowing Gorham to be instituted, but we fear it will be fruitless. As the English Churchman well observes, the present Primate will have committed two fatal acts, the consecration of Bishop Hampden, and the institution of Mr. Gorham.

Arches' Court, Saturday, July 20.

Gorham vs. the Bishop of Exeter.—Dr. Addams stated that in obedience to the monition of the Court the Bishop of Exeter had brought in the presentation. His Lordship had desired him to say that he never had the slightest intention of resisting the monition since the rule for a prohibition had been refused by the Court of Exchequer. The presentation was accompanied by what was called a protest, but which was in fact merely an explanation. It was not culpatory of any person or of any proceedings; and therefore he did not anticipate that there would be any opposition to it.

Mr. Bowdler (the proctor of Mr. Gorham) said that he had had no opportunity of seeing the protest; its reception was a matter for the consideration of the Court. It affected the question of the regularity of the proceedings.

Dr. Addams repeated that it was merely explanatory.

The learned Judge, after observing that notice of it should have been given to the Court, inquired whether the order from the Court of Exchequer had been brought in.

The Registrar replied in the affirmative.

The learned Judge said that, unless the presentation had been brought in the prayer of Mr. Bowdler would have been to pronounce the Bishop in contempt, and to proceed according to the tenor of former acts. The protest ought not to have been brought in in the manner in which it was now done; it should have been delivered long ago.

Dr. Addams in reply said, that it could only be brought in with the presentation.

The learned Judge understood most undoubtedly that if the Court of Exchequer affirmed what had been done by the Queen's Bench and the Common Pleas the presentation was to be brought in. That had now been done; but he thought he ought not to receive the protest.

Dr. Addams said, that it was the desire of the bishop that the presentation should be accompanied by the explanation.

The learned Judge thought that the Court had not been well used; the protest ought not to have brought in without notice.

Dr. Addams inquired whether the Court would allow the mattor to stand over till it sat again?—The Court could either adopt that course or reject the protest.

The learned Judge, after again stating that the Court ought not to have been placed in such a situation, directed the presentation to be received and the protest to be disannexed.

Mr. Bowdler then prayed the Court to appoint a convenient time for the institution of Mr. Gorham.

The learned Judge doubted whether he could proceed to the institution without a fiat from the Archbishop of Canterbury.

Mr. Bowdler stated, that an arrangement had been made for issuing the fiat.

The learned Judge was quite ready to do whatever the Archbishop directed. When the fiat was obtained he would proceed to the institution, but it was not necessary that it should take place in open court. The cause was remitted to that court by the Judicial Committee under very special circumstances; had he been aware of the motion he would have brought the papers with him.

Mr. Bowdler would, with the permission of the Court, take another opportunity of mentioning the case. He had no wish to hurry it at all.

The case then stood over.—*Times*, July 22.

The following is the protest mentioned in our report of the Arches' Court:—[*Times.*]

"In the name of the Holy Trinity, Amen.—We, Henry, by Divine permission Bishop of Exeter, having been monished by this venerable Court of Arches to bring into the registry of the same the presentation made to us by Her Majesty Queen Victoria as patron of the vicarage of Brampford Speke, in our said diocese, commanding us to institute the Rev. G. C. Gorham, clerk, bachelor of divinity, to the church of the said parish, and to the cure and government of the souls of the parihsioners of the same—which presentation aforesaid notwithstanding we have found it to be our duty to refuse to admit and institute the Rev. George Cornelius Gorham to the said church and cure of souls, inasmuch as it hath manifestly appeared to, and hath been adjudged by us, after due examination had, that the said clerk was and is not fit to be trusted with such cure of souls, by reason of his having held and continuing to hold certain false and unsound doctrines, contrary to the pure Catholic faith, and to the doctrines set forth and taught in the Thirty-nine Articles of the Church of England and in the Book of Common Prayer and administration of the sacraments, according to the use of the said Church,—against which our refusal to institute him, as aforesaid, the said clerk did prosecute his suit *duplex querela* in this said venerable court, and such suit was by the same, after due hearing, solemnly refused and rejected, whereupon the said clerk did appeal to the judgment of Her Majesty in Council, and Her Majesty in Council hath remitted the cause to this venerable Court, declaring that we the said Bishop have not shown sufficient cause why we did not institute the said George Cornelius Gorham to the said vicarage of Brampford Speke, and commanding that right and justice be in this Court done in this matter, pursuant to the said declaration,—do hereby, in obedience to the monition of this Court, bring into the registry of the same the said presentation—

"Under protest, that whereas her said Majesty, before she remitted the said cause to this Court with the declaration aforesaid, did refer the same to the Judicial Committee of her Majesty's said Council to hear the same, and to make their report and recommendation to her Majesty thereupon; and the said Judicial Committee did accordingly hear the said cause, and make their report and recommendation after hearing the same, that Her Majesty should remit the said cause with the declaration aforesaid; but such their report and recommendation was notoriously and expressly founded on a certain statement of the doctrines held by the said George Cornelius Gorham, as it appeared to them, the said Judicial Committee, which statement was in the terms following:—

"'That baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism that regeneration invariably takes place in baptism; that the grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God invariably works in us, but only in such as worthily receive it—in them alone it has a wholesome effect; and that without reference to the qualification of the recipient, it is not itself an effectual sign of grace; that infants baptized, and dying before actual sin, are certainly saved, but that in no case is regeneration in baptism unconditional.'

"And whereas, the above-recited statement, on which the said Judicial Committee did so expressly found their said report and recommendation to Her Majesty, was set forth by them as a just and true statement of the doctrine held by the said George Cornelius Gorham, notwithstanding he had declared (A. 15) that, "as infants are by nature unworthy recipients, being born in sin, and the children of wrath, they cannot receive any benefit from baptism, except there shall have been a prevenient act of grace to make them worthy,' and had solemnly reaffirmed the same (A.70) when his attention was by us specially called thereto, in order that he might correct it if he thought fit; and notwithstanding that he, the said George Cornelius Gorham, had further declared (A. 19) of 'baptized infants, who, dying before they commit actual sin, are undoubtedly saved,' that 'therefore they must have been regenerated by an act of grace prevenient to their baptism, in order to make them worthy recipients of that sacrament.' Again (A 27) 'the new nature must have been possessed by those who receive baptism rightly; and therefore possessed before the seal was affixed,'—meaning thereby before baptism was given. Again (A. 60) 'that filial state,' (meaning thereby 'adoption to be the sons of God'), 'tho' clearly to be ascribed to God, was given to the worthy recipient before baptism,' manifestly contradicting thereby the said Articles of Religion, and the doctrine of the said Book of Common Prayer, as set forth in its offices of public and private baptism of infants and of confirmation, and especially in the catechism, or instructions to be learned of every person, before he be brought to be confirmed by the bishop.' Notwithstanding too, that the Lord Bishop of London, who was summoned by command of Her Majesty to attend the hearing of the said appeal, and who did attend the same accordingly, having been requested by the said Judicial Committee to read and consider the said report aud recommendation before it was laid before Her Majesty, did thereupon read and consider the same, and after such reading and consideration thereof, did say and advise the said Judicial Committee to this effect, that he could not consent to the said report and recommendation, because the said George Cornelius Gorman holds that remission of sins, adoption into the family of God, and regeneration, must all take place in the case of infants, not in Baptism, nor by means of Baptism, but before Baptism—an opinion which the said Lord Bishop declared to the said Judicial Committee, appeared to him to be in direct opposition to the plain teaching of the church and utterly to destroy the sacramental character of baptism; inasmuch as it separates the grace of that sacrament from the sacrament itself; which said heretical opinions so held by the said George Cornelius Gorham, and thus by the said Lord Bishop of London expressly brought to the notice of the said Judicial Committee, and the manifest contradiction of the said opinions to the teaching of the church plainly pointed out, were nevertheless wholly omitted by the said Judicial Committee in the statement of the doctrine which appeared to them to be held by the said George Cornelius Gorham, on which statement they professed to found their report and recommendation to Her Majesty as aforesaid.'

"Now we, the said Henry, Bishop of Exeter, taking the premises into our serious and anxious consideration, and furthermore, considering that the judgment of Her Most Gracious Majesty in Council on the said appeal was pronounced solely in reliance on the statement made in the report and recommendation of the said Judicial Committee, as being a just, true, and sufficient statement, do, by virtue of the authority given us by God, as a bishop in the church of Christ, and in the apostolic branch of it planted by God's providence within this land, and established therein by the laws and constitution of this realm, hereby solemnly repudiate the said judgment, and declare it to be null and utterly without effect *in foro conscientiæ*, and do appeal therefrom in all that concerns the Catholic faith to 'the Sacred Synod of this nation when it shall be in the name of Christ assembled as the true Church of England by representation.'

"And further, we do solemnly protest and declare that whereas the said George Cornelius Gorham did manifestly and notoriously hold the aforesaid heretical doctrines, and hath not since retracted and disclaimed the same, any archbishop or bishop, or any official of any archbishop or bishop, who shall institute the said George Cornelius Gorham to the cure and government of the souls of the parishioners of the said parish of Bampford Speke, within the diocese aforesaid, will thereby incur the sin of supporting and favoring the said heretical doctrines, and we do hereby renounce and repudiate all communion with any one, be he whom he may, who shall so institute the said George Cornelius Gorham as aforesaid.

"Given under our hand and episcopal seal this 20th day of July, in the year of our Lord 1850.

"H. EXETER."

New Publications.

We can say but little this week, although there are several volumes, and pamphlets requiring attention.

We have received from Mr. Hooker of Philadelphia, through Messrs. Stanford & Swords, Archdeacon Wilberforce's Sermons on the New Birth. It is a handsomely printed 8vo. and very ably enforces the views maintained in his preceding volumes. We shall give a more particular account hereafter.

Messrs. Stanford & Swords have published in 12mo. Dr. C. M. Butler's Old Truths and New Errors, pp. 171, consisting of four discourses addressed to the congregation of Trinity Church, Washington D.C. We are sorry that flock is so ill instructed, and still more sorry that the Rector has thought fit to make it public.

"We are so wretched to profess
A glory in our wretchedness;
To vapour sillily and rant
Of our own misery and want,
And grown vain glorious on a score,
We ought much rather to deplore."

A copy of Mrs. Catherine Crowe's Night-side of Nature has been sent us, published by Mr. J. S. Redfield, but we have not had time to examine it, and can therefore only acknowledge the favour.

The Spirit of Missions for July and August contains the Sermon of Dr. Stevens, before the Board; the Proceedings at the Annual meeting; the Reports of the Committees and Missionary Bishops and others. The receipts for the Domestic Department during the year have been

receipts for the Domestic Department	$30,657 18
Expenditures,	$31,193 25
And for the Foreign,	$34,800 79
Expenditures,	$32,404 17

at this time in the receipt of funds from the Domestic Committee. In the Foreign Department we find—*Africa*, clergy 5, 1 male and 5 female assistants, Three Bishops, 90 presbyters, and 3 laymen are and *nine* native teachers:—Greece, clergy 1, 3 female assistants, and several Greek teachers:—*China*, clergy 2, *three* female assistants—*Constantinople*, Bp. Southgate, now residing in the United States. The periodical needs about 150 subscribers more to *pay its expenses*. As the price is only $1 per annum, the list should be at least doubled.

The Evergreen for August has been received. It is a number of more than usual interest. *The Young Gleaner* is prettily illustrated. A vivid description is given of the persecution of the Christians under *Nero*. A learned dissertation on the '*Hidden Manna*' and '*The White Stone*,' in the Apocalypse; and from the editor an able discussion of the late Virginia canon—are among the more prominent articles.

The Edinburgh Review for July has been republished by Messrs. L. Scott & Co. We shall give an account of the contents in our next.

The *Mentor* No 2, a Magazine for Youth, edited by Rev. H. Weld, and published by Stavely McCalla, Philadelphia, has appeared, and contains much pleasant as well as profitable reading.

The Charleston Gospel Messenger for August has also just come to hand.

The *Church Advertiser*, of Baltimore, states positively that the three Bishops (Massachusetts, Delaware and Pennsylvania) have declined to accede to the request of some of the officials of Christ Church for a presentment of Bishop Whittingham. Very judicious! We hope the letter will be published.

We are requested to call attention to the notice, under its appropriate head, of the meeting of the clergy of Fairfield county, Conn. It will be seen the time has been changed to Tuesday next, the 20th inst.

Domestic Intelligence.

Maine.—We have received the charge of the Bishop of this Diocese, delivered at the last annual Convention, also the Journal.

Connecticut.—On Thursday, August 1st, Bishop Brownell instituted the Rev. Robert A. Hallam into the Rectorship of St. James' Church, New London. Morning Service was read as far as the Creed by the Rev. Mr. Childs of Providence: the Prayers by Rev. Prof. Jackson of Trinity College. The Letter of Institution was read by the Rev. W. F. Morgan. The Keys of the Church were delivered to the Rector by Mr. Starr, the Senior Warden. The sermon from Ezekiel vii. 20, was by the Rev. Dr. Coit of Trinity College. The Holy Communion was administered to a large congregation by the newly instituted Rector—the Rev. Mr. Flagg of Norwich, administering the cup.

At the same time and place, the Bishop of the Diocese administered the Apostolic Rite of Confirmation to 10 persons: amongst whom, our attention was attracted to a singular conjunction of ages—a venerable grandmother and her youthful grandson, a lad apparently about 15, approaching the altar rail together.

The Clerical Association of New London and Windham Counties met, having appointed its meeting to follow the Services recorded above. Divine Service was celebrated in St. James' Church on Thursday afternoon at 4. The Service was read by the Rev. Mr. Flagg, and a sermon was preached by the Rev. Prof. Jackson, from 1 Cor. iii. 9.

On Friday, at 11 A.M., Divine Service was again celebrated; the Rev. Mr. Roberts, of Poquetanock, reading the Service, and the Rev. Mr. Flagg preaching the sermon. The Association then held a short business meeting at the house of the Rector of the Parish, after which it adjourned.

There were present of the Clergy, besides those mentioned above, during some part of the Services, the Rev. Messrs. Brandigee and Deshon, and Camp, of Connecticut, the Rev. Mr. Vail, of R. I., and the Rev. Mr. Lord, of Maryland.—*Calendar.*

Connecticut.—We have received the well printed Journal of this Diocese, making 134 pages, with the constitution and canons, and two sermons delivered during the Convention. The one by the Rev. J. Williams, D.D., the other by the Rev. Thomas C. Pitkin. The tables are precise and full, and reflect much credit on the industry of the Secretary.

Abstract view of the state of the Church in the Diocese.

Families in 67 Parishes, by Reports	5366
" in 43 " by previous reports	2580
Total	7946
Baptisms.—Infants, in 83 Parishes	860
Adults, in 57 "	216
Total	1076
Confirmations.—In 50 Parishes	600
Communicants:	
Added by removal, in 36 Parishes	224
" anew, in 37 "	379
Lost by removal, in 42 "	277
" death, in 42 "	124
Reported as added without distinction of manner, in 11 Parishes	176
Present number in 70 "	7273
In other 40 Parishes by former reports	2087
Total	9360
Marriages (for past year) in 70 Parishes	379
Burials " " 80 "	833
Sunday School Teachers, in 42 "	514
" Scholars in 51 "	3903
Contributions.—64 Parishes	25,973,98
Deduct devoted by Parishes to their own objects	10,753,77
For other than Parochial purposes	$15,220,21

Ordinations.—Diaconate, 7; Priesthood, 8—15; Institution, 1; new Churches consecrated, 1; in process of erection, 3.

Dimissory Letters given, 13; received, 8; Candidates for Holy Orders, present number, 13; Clergy entitled to seats, 95; not entitled, 11; number of churches, 113.

Rhode Island.—*Convention Journal.*—Pp. 64.—

Abstract of Parochial Reports:

Baptisms.—Infants	240
Adults	46
Not specified	21
Total	307
Communicants.—Added	192
Died and removed	76
Total	2064
Confirmed	89
Marriages	154
Burials	141
S. S. Teachers	310
Scholars	2060

Religious contributions, as reported, $7,282 64. The account, however, is deficient.

The Bishop states that the debt of Grace Church, Providence, of which he is the Rector, ($15,000) has been entirely cancelled during the past year, and that the Church is to be completed according to its original design.

Clergy on the Convention List, 25; number of Churches, 24. Some of the statistics are rather curious. St. Michael's Church, Bristol, reports 300 communicants and 10 infant baptisms, while Trinity Church, Newport, reports 199 communicants and 56 infant baptisms, Christ Church, Lonsdale, 95 communicants and 24 infant baptisms, and St. James' Church, Woonsocket, 100 communicants and 20 infant baptisms. We wonder if the rectors of all these churches teach faithfully the inestimable benefits of Baptismal Regeneration.

Pennsylvania.—The Journal is printed in a remarkably bold and clear type, and contains 160 pages. We give the following careful report of the committee on the state of the Church, which is found on the 149th page:—

Churches in Diocese	148
Clergymen connected with parishes	108
" employed as missionaries, teachers, &c.	25
" unemployed (mostly invalids)	11
Total	144
Families (43 parishes not reporting)	4689
Baptisms—Infants, 2139; Adults, 256	2395
Confirmations	826
Communicants—Added last year	1072
Present number	9937
Sunday Schools—Teachers, 1406; Scholars, 12,251	13657
Collections:	
Convention Fund	$1011 88
Episcopal Fund	1543 85
Society for Advancement of Christianity	2480 74
Missionary and other purposes	80156 10
Total	85,192 57
Ordinations—Deacons, 5; Priests, 10	15
Clergymen received into the Diocese	12
" left	13
Churches consecrated	4
Corner stones laid	3

Only 14 parishes are reported as in arrears for Rector's salary, and the whole amount of arrearage does not exceed one thousand dollars.

Maryland.—The Journal of the Convention of this Diocese, is also a goodly sized pamphlet, 162 pages. The summary of the Parochial Reports, is elaborately drawn up in a tabular form. The sum is as follows:

Baptisms—Adult	84
Infants	1404
Not specified	442
Total	1930
Confirmed	515
Communicants—Died	103
Removed	203
Added	573
Whole present number	7138
Marriages	478
Funerals	840
S. S. Teachers	327
Scholars	2167
Contributions	$21,713 44
Number of clergy on the roll	123
Of Churches or Parishes	104

The interesting account of the great Church meeting in London occupies so much room, that we are compelled to curtail materially the space devoted to our editorial observations. This, however, we are assured our readers will not regret on the present occasion.

CLERICAL CHANGES.

The Rev. Robert B. Croes has removed by letters dimissory, from the Diocese of Indiana, to that of New Jersey, and is residing for the present, at New Brunswick. Address accordingly.

Rev. Spencer M. Rice, from Christ Church, Jordan, St. John's Marcellus, to St. John's Church, Clayville, Oneida Co., W.N.Y.

Rev. Joshua L. Harrison, from the Diocese of Indiana, to Emmanuel Church, Norwich, Chenango Co., W. N. Y. He expects to enter on his duties about the 18th of August.

Rev. E. B. McGuire, from St. Paul's Parish, Hanover Co., to Cople Parish, Westmoreland Co. Address Hague Post Office, Westmoreland Co., Va.

Died.

At Cold Spring, L. I., on the 10th instant, the Rev. Isaac Sherwood, Rector of St. John's Church, in that place. Mr Sherwood went to Cold Spring as Lay-reader, in May, 1834. He was ordained in August of the same year, and remained in charge of the Parish until his death. For the last few years, he was aided by the faithful services of the Rev. David Brown. The Church building in Cold Spring was erected, that at Huntingdon repaired, and the Parish at Oyster Bay revived, under his auspices. In each of these places, he held regular services, so far as time and strength would allow, during the 16 years of his ministerial life.

He was a singularly pure minded man, exceedingly laborious in the ministry, and died deeply regretted by all who knew him. The funeral took place on Sunday afternoon, the 11th. The services were conducted by the Rev Mr. Moore of Hempstead, Rev Mr Shelton of Huntington, and Rev Mr Diller of Brooklyn—the latter, by the last request of the deceased, reading the service at the grave. The Rev Messrs Shelton of Newtown, and Douglas of Glencove, were also present.

At Saratoga Springs, 6th inst., Henry Hobart, only child of Wm. H., and Lucy Ann Fleeman, aged 5 months.

In Portland, Maine, August 10th, Elizabeth Browne, wife of the Right Rev. Horatio Southgate, D.D., aged 36 years.

On the 3rd inst., at the residence of her uncle, Rev. J. P. Warren, in Hampden, (near New Haven) Conn., of Dysentery, Lily, youngest child of William E., and Lydia R. Warren, of this city, aged 7 years and 9 months. Her remains were taken to Newburgh, N.Y., for interment.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

AUGUST.

Friday, August 16, A.M., Walton; Saturday, Aug. 17, A.M., Delhi.
Twelfth Sunday after Trinity, August 18, A.M., Hobart; Monday, August 19, P.M., Prattsville.
Tuesday, August 20, A.M., Windham; P.M., Cairo.
Wednesday, August 21, A.M., Oakhill; P.M., Greenville.
Thursday, August 22, P.M., Rensselaerville.
St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill; P.M., Glenn's Falls; Tuesday, August 27, A.M., Chester.
Thursday, August 29, P.M., Ticonderoga.
Friday, August 30, P.M., Whitehall.

MEETING OF THE CLERGY OF FAIRFIELD CO., CONNECTICUT.

At the request of the Rector, the County Meeting at Reading Ridge, will be postponed until Tuesday, the 20th of August.

The first meeting will be on Tuesday at 3 o'clock, P.M.

Wm. White Bronson, Secretary.

Danbury, July 31st, 1850.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 30th inst, viz:

A member of Grace ch, Charleston, for Cal, 100; a gentleman of Sumter District, 10; St Stephens and Upper St Johns, 54 50; Mo: Miss: Soc: 75, 100—165 25; Trinity ch, Fairfield, Ct, 27; Christ ch, Little Rock, Ark, 32; St James' ch, Birmingham, Ct, 39 28; Fem: Miss: Soc: Christ ch, Rye, NY, 40; St Stephens, Terre Haute, Inda, 85, 100; "Home Missions V August 12," 30; St James, Fairhaven, Ct, half 5; St Michaels, Manchester, NH, 15; "Balance unexpended of Communion Alms," Fort Smith and Van Buren, Ark, 55 46; San Augustin and Nacogdoches, Texas, 10.

THOMAS N. STANFORD, Treas., 137 Broadway.

New York, Aug 13, 1850.

In the acknowledgments of the last week, Christ Church Pottstown, Pa, was erroneously reported to have given $4, it should have been $14. We very greatly regret the mistake, and request the papers that copy the acknowledgments, to make the correction.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 2nd ult., the following contributions, viz.:

From St Thomas ch, Mamasenoch, Rev J M Ward, 9 15; St Georges ch, Astoria, Rev F R Chipman, 10; St Paul's ch, Charlton, Rev F Babcock, 6; St Saviour's ch, Maspeth, Rev C Wm Walsh, 11; Christ ch, Walton, Rev John Brown, 3; St George's ch, Hempstead, Rev ——, 3 86; Trinity ch Pottsdam, Rev J G Hubbard, 10; St Paul's ch, Red Hook, Rev. Henry de Stoven, 16; total, $69 1.

C. N. S. ROWLAND, Treasurer, 55 Water-st.

Aug. 13, 1850.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 26th March, the following contributions, viz.:

From All Saints' ch, NY, Rev W E Eigenbrodt, 30 96; Zion ch, Morris, Rev Amos B Beach, 5 57; St Thomas' ch, New Windsor, Rev S Embury, 7 5; Grace ch, Prattsville, Rev Wm W Olssen, 4 50; Christ ch, Cooperstown, Rev L H Battin, 7 69; St John's ch, Johnstown, Rev C Jones, 4 66; St Paul's ch, Red Nook, Rev H DeKoven, 16 66; total, 77 9.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
July 23, 1850. 55 Water street.

Advertisements.

PARISH SCHOOL.

WANTED—A lady to teach an English School for girls, under the pastoral supervision of the Rector of the Parish. The School has been established six months, and may be made to yield from two hundred to two hundred and fifty dollars per annum.

Address "Rector," office of the *Churchman*, No. 12 John Street. Aug. 17—1t

ST. TIMOTHY'S HALL, CATONSVILLE, MD.

TO TEACHERS.—The Rector of St. Timothy's Hall, wishes to engage the Services of two Competent Professor; unmarried and over 25 years of age.

One to take charge of the Classical Department; the other to instruct inClassics and English Branches. They will both be expected to reside at the Hall, and to take an interest in everything connected with the Institution. The salaries are liberal. None but experienced Teachers need apply.

Aug. 17—3t L. VAN BOKKELEN.

WORDSWORTH'S NEW POEM.

D. APPLETON & CO. Publish this day, the "Prelude or Growth of a Poet's Mind," an Autobiographial Poem by William Wordsworth; one handsomely printed volume, 16mo.

CONTENTS:

Book 1st.—Introduction.—Childhood and School Time. 2. School Time Continued. 3. Residence at Cambridge. 4. Summer Vacation. 5. Books. 6. Cambridge and the Alps. 7. Residence in London. 8 Retrospect—Love of Nature Leading to Love of Man, 9—11 Residence in France, 12—13 Imagination and Taste—How Improved nnd Restored 14 Conclusion—Notes.

A CLERGYMAN residing in the vicinity of New York, is desirous of engaging the services of some Competent young Lady as teacher for his children, and perhaps some few others in the neighborhood. To any one who may be willing to accept a situation of this kind, in exchange for the comforts of a quiet home, and perhaps rather limited income, full particulars will be given by addressing X. Y. Z., at the Churchman office, stating where and when an interview may be had. Aug 17—2t

EPISCOPAL ACADEMY OF CONNECTICUT.

THE next term of this Institution, will commence on the 1st Thursday of September, and continue fourteen weeks. All branches are taught, necessary to qualify young men for the active pursuits of life, or for admission to any class in College. Charges for board, tuition, washing, mending, fuel, and lights, $55 per term, payable in advance. Books, stationery, and modern languages, form an extra charge.

Application may be made to the Rev. S. B. Paddock, Principal.

Cheshire, Conn., Aug. 1850. Aug 17—2t

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

A NEW AMERICAN NOVEL.

D. APPLETON & CO. Publish this week, "The Deserted Wife;" by Emma DeNevitt Southworth. Author of Retribution, &c., 8vo, paper covers, 38 cents.

Few American works of fiction, will compare with this, either in the interest of the story or the vigor and purity of style of the Author, its pages portray but too true a a picture of scenes in domestic life. The moral of the story conveys a healthful lesson to all who value the reality of Domestic Bliss.

Poetry.

A Child Angel.*

BY PARK BENJAMIN.

"I want to be an angel," said a child,
As on his mother's face he looked and smiled,
It was the twilight's hour, and Evening's shade
Fell, like sweet peace, on stream and hill and glade;
One after one the stars broke in the sky,
And tender airs came murmuring softly by.
The Night was holy—shedding such a light
As beamed on Bethlehem in the holiest night.
O'er all the heavens the child's beseeching eyes
Wandered in silence, full of deep surprise;
He watched and marvelled, till his soul ran o'er
With joy, and hope and love, ne'er felt before.
"What means my son!" the mother mildly said—
And the young child declined his little head,
Whispering once more in sorrowful reply,
"I want to be an angel and to die."
"And why, my darling?" "Because Heaven is there,
High up beyond those stars, so pure and fair,
Where angels live and love the God, who gave
His word to comfort, and His Son to save!"
The mother called him to her knee and wept—
Wept with the child till he sank down and slept
Upon her bosom; then she meekly rose,
And took him to his chamber's calm repose.
She knelt and prayed such prayers as mothers pray—
That God would guide him through life's thorny way,
That he might give his heart to God, and stand
Forever gazing on the blessed land!

A few brief months passed o'er the boy—and lo!
Gone from his eyes was their translucent glow—
White were his cheeks, his lips all thin and pale,
Like roses blanched by winter's early gale.
Sick unto death he lay—but no alarms
Could fright her darling in her mother's arms,
Still on her face he fondly looked and smiled—
"I'm going to be an angel," said the child.

*This poem is a versification of a simple, true and touching incident.

Selected Matter.

From the Spirit of Missions.

Fifth Annual Report

Of the Rt. Rev. William Jones Boone, D. D. Missionary Bishop in China.

SHANGHAI, February 9, 1850.

To the Board of Missions of the Protestant Episcopal Church in the United States:

DEAR BRETHREN,—Since my last Report was written, it has pleased God, in His infinite wisdom, greatly to afflict this Mission. The Rev. P. D. Spalding, after having suffered for months from hœmorrhage and inflammation of the lungs, left us on the 30th of August, with a view of returning to the United States, his recovery at Shanghai being considered hopeless. He embarked on board the Coquette, that ill-fated vessel that has never been heard of since. Our dear brother, and all who sailed with him, no doubt found a watery grave.

In his death this Mission has sustained a very heavy loss. To great spirituality of mind, singleness of purpose, and extraordinary simplicity of character, Mr. Spalding added habits of careful, diligent study, and indomitable perseverance in the pursuit of anything in which he was engaged. He promised to become an eminent servant of Christ—an honored instrument in his Master's hand for promoting his cause in China; but, alas, we have been called to mourn over these hopes all blighted by his early death.

He was so conscientious, prayerful and considerate in his walk and conversation as a Christian, that we are well persuaded the summons, however sudden, found him with "loins girt" and "light burning," waiting his Master's coming.

The Mission has lost the services of another most ardent and indefatigable laborer, by the return of Miss Morse to the United States. I know how much this excellent lady would shrink from being made the subject of special commendation before so grave and venerable a body as yours; yet it appears to me that the example of disinterested, self-sacrificing devotion to the Missionary cause, of one so young, and of the tenderer sex, should not be lost to the Church from any feelings of mistaken delicacy on my part.—Miss Morse, without personal solicitation from any one, in 1844 sought and obtained permission to join our Mission. She declined all aid from the Foreign Committee, save that of sending her to the field of her future labors. There, altho' thus unrequited, I believe I may truly say that, with the exception of the lamented Spalding, she labored more abundantly than us all. With all her strength, and beyond her strength, night and day—yea, and with many tears, she labored to instruct her pupils, and toiled at their difficult language that she might acquire greater power of communicating knowledge to them. This one, too, it has pleased God to withdraw from us, and thus make us painfully sensible of the weakness of the remnant that is left, and of their inadequacy to the work assigned them.

But in the midst of these afflictions, God has mercifully cheered our hearts with many tokens of his blessing upon our labors. During the past year we have had the privilege of admitting six adults and one infant, by baptism, into the fold of Christ, and we have now ten candidates for this holy rite, whose earnest desires after salvation, sincere sorrow for past sins, and intelligent hearty renunciation of their former idolatry, give us great encouragement to gird up our loins to renewed efforts. We, for the first time, used the Chinese language in the administration of the Lord's Supper, on the 17th June last, being the second Sunday after the Trinity. Both Chai and Choo Kiung, who had previously communed, were sufficiently acquainted with the English language to join in our English service, but on this occasion we had two other Chinese, who were to partake with us, and, as one of them was wholly unacquainted with English, we were constrained to use the Chinese tongue. The Holy Communion has been administered to these Chinese converts, and to those members of the Mission whose avocations permit them to be present, on the third Sunday of every month since, and also on those days for which special prefaces are appointed in the Communion Service.

The Communion is not now otherwise administered in the Mission; the ladies join us in the Chinese service; they have, also, an opportunity of communicating on the first Sunday of every month, at Trinity (the English) Church, where we have a pew.

The present number of Chinese communicants is seven. Two have died, having first both of them given us very pleasing evidence of the sincerity of their faith in Christ, and shown how such faith can sustain the mind in the view of death. No one has ever been suspended.

Whole number baptized—adults, 9, infants, 1;—confirmed, 9; present number of communicants, 7; deceased, 2, catechumens receiving instruction with a view to immediate baptism, 10.

On the 16th of March, 1849, we commenced the building of our Chinese church. It was consecrated to the service of Almighty God, by the name of Christ Church, on the 6th of January, 1850, being the Epiphany. I design to give some account of the services that were held on this interesting occasion, to be published in the "Spirit of Missions," as soon as I can find strength and leisure to write it. We had a great concourse of people present, estimated by our Chinese teachers, no doubt, however, largely at from twelve to thirteen hundred. Thanks to our munificent friend who gave us the funds to erect it, we have now the means of proclaiming the Gospel to as many as can sit within the hearing of our voices. Thus far the congregations have been large, hundreds being present at every service.

When Lockwood, Hanson, and I were sent to the East, and settled ourselves on Java, though thousands of miles away from the field our hearts were panting for, we were glad to labor there, and used to rejoice greatly to tell you of a few half-caste Chinese boys gathered to our schools. It cheered our hearts at that time to look upon these poor lads, as those who, at some future time, *might* be permitted to come to China, where *we* could not *then*, even in hope attain. How little did either of us, then expect of what they have lived to hear, and I to see.

Those of you, my brethren, who were then connected with the Board, and accustomed to read the letters and reports we sent you from Java, and are now spared by God's mercy, to contrast that day with this crowded temple, in the heart of a great city, in the most populous of the eighteen provinces in China—you, dear brethren, will be able, in some measure, to enter into my feelings on this Epiphany—this day when I was permitted to consecrate a church for "the manifestation of Christ to the Gentiles," in this great heathen empire.

Oh, how much cause have I to rejoice that I have been spared to see this great change in the prospects in this beloved Mission! and yet, brethren, when I enter this holy house, stand within its consecrated walls, and look up to its lofty pulpit, whence hundreds and thousands of Chinese are to hear the life giving message of the Gospel, and remember that I am forbidden to enter that pulpit, no words can tell of the pang this reflection carries to my heart. In such an hour there is nought else to be said; it is God's will—His holy will be done. But when I would forget self, and think only of my Blessed Master, and of His work, the heart sinks again to find that I have only one Presbyter to proclaim the unsearchable riches of Christ to the hundreds and thousands who are here within our reach. If when we were feeling our way towards China, in 1835 and 1837, any one had foretold that God would do so much for us as He has done, and that in the day of His great mercy the Church, or rather the Ministry, for the circumstances of the Mission seem to relieve the laity of the reproach, would be found doing so little, could a single individual in your Board have been met with who would have given credit to his prophecy? How can the fact be accounted for, that men could be found, in 1835 and 1837, willing to leave home, and to encounter all the trials by the way, with the mere prospect of laboring among the Chinese emigrants scattered throughout the Indian Archipelago, and that none can be found willing to come out to do the Lord's work among this people *now* that He has set before them such an open door?

We must look to God; may He have mercy upon us, and upon these poor heathen, and send us efficient help.

Dear brethren, we renew, through you, our call upon the young men of the Church to come to our help, that Christ and His Gospel of salvation may be set before this people, to whom He has given such abundant success. We call upon them to come to our aid, that the youth we have collected in our school, and who give such promise, may be trained up to become efficient coworkers with us in our Master's service. Lastly, we entreat single-hearted, devoted females to come to our aid. We need, in addition to Miss Morse, should she be spared to return, one active, intelligent teacher for our boys' school; we want, also, two for a girls' school, the commencement of which we can no longer delay.

We entreat the members of the Board, individually, to aid us in this matter.

Commending our work to the protection and grace of God, our Heavenly Father, and to your sympathies and prayers.

I am, dear Brethren, faithfully yours,

WILLIAM J. BOONE,

Missionary Bishop of the Protestant Episcopal Church of the U. S. to China.

The Great Diamond—"Mountain of Light."

Mention has been recently made of the arrival in England of the Great East India diamond, the finest and most valuable gem known to exist.—The London Times has an article on the subject, from which we make the following extracts:

Her Majesty's steam sloop Medea has just arrived at Portsmouth, with a freight more precious, in nominal value, than was ever carried from Peru to Cadiz. Major Mackeson, one of her passengers, a meritorious and distinguished officer, brings with him that famous diamond of the East called, in the fondness of Asiatic hyperbole, the Koh-i-noor, or Mountain of Light, which after symbolizing the revolutions of ten generations by its passage from one conqueror to another, comes now, in the third century of its discovery, as the forfeit of Oriental faithlessness and the prize of Saxon valor, to the distant shores of England.

It was in the year 1550, before the Mogul dynasty had been established by the prowess of the great Akbar, that this marvellous stone was first brought to light in the celebrated mines of Golconda. The kingdom of this name constituted one of the fine Mahometan states which, toward the close of the XVth century, had been formed in the Deccan. The diamond mines which have rendered it so famous in story, were situated at some distance to the East of the capitol city, near the present station of Condapilly, and are now in our possession, though they have long ceased to reward or invite the labors of treasure seekers. When the Mogul Princes extended their pretensions to the sovereignty of the Deccan, Kootub Shah, the King of Golconda, was brought into collision with Shah Jehaun, the reigning Emperor, and father of the great Aurungzebe.

Kootub Shah's prime minister at this period was the famous Meerdumla, a statesman who, to political abilities of unusual excellance, added a singular knowledge of precious stones. He had, in fact, been at one time a diamond merchant, and was therefore peculiarly competent to appreciate the treasures of Golconda. It happened, too, that Shah Jehaun himself was a connoisseur of scarcely less skill, insomuch that when, at a later period, he had been dethroned and imprisoned by his father, and a doubt had been created respecting the value of a certain ruby in the imperial treasury, the gem was actually transmitted to the deposed prince for his inspection and decision. Two such characters were well fitted for the transaction which ensued Shah Jehaun took up the cause of Meer Jumla against his sovereign, and the Koh-i-noor passed from Golconda to Delhi.

While the kingdoms of the Deccan were successively absorbed in the culminating dominion of the Moguls, the Koh-i-noor rested among the treasures of Imperial Delhi where, on the 2d of November, 1665, it was seen by the French traveller Tavernier, who, by the extraordinary indulgence of Aurungzebe, was permitted to handle, examine and weigh it, being the first, and till now probably the last European who had ever enjoyed such a privilege. The Great Mogul sat on his throne of state, while the chief keeper of the jewels produced his jewels for inspection on two golden dishes. The magnificence of the collection was indescribable, but conspicuous in lustre, esteem and value was the Koh-i-noor. Sometimes worn on the person of the Moguls, sometimes adorning the famous peacock throne, this incstimable gem was safely preserved at Delhi, until, in 1739, the empire received its fatal blow from the invasion of Nadir Shah. Among the spoils of conquests which the Persian warrior carried back with him in triumph to Khorassan, and which have been variously estimated as worth from 30 to 90 millions sterling, the Koh-i-noor was the most precious trophy; but it was destined to pass from Persia as quickly as that ephemeral supremacy in virtue of which it had been acquired.

After detailing the various hands into which this gem successively passed, the account goes on to say:

In this way did the "Mountain of Light" pass in the train of conquest as the emblem of dominion, from Golconda to Delhi, from Delhi to Mushed, from Mushed to Cabul, and from Cabul to Lahore, verifying by the esteem which it every where commanded the perspicacity and judgment of Meer Jumla (who is the Mirsimola of Tavernier's travels) and the Prince Shah Jehaun. Excepting the somewhat doubtful claims of the Brazilian stone among the crown jewels of Portugal, the Koh-i-noor is the largest known diamond in the world. When first given to Shah Jehaun it was still uncut, weighing, it is said, in that rough state nearly 800 carats, which were reduced by the unskillfulness of the artist to 279, its present weight. It was cut by Hortensio Borgis, a Venetian, who instead of received a renumeration for his labor, was fined 10,000 rupees for his wastefulness by the enraged Mogul. In form it is "rose cut"—that is to say, it is cut to a point in a series of small faces or "facets," without any tabular surface.

A good general idea may be formed of its shape and size, by conceiving it as the pointed of half a small hen's egg, though it is said not to have risen more than half an inch from the gold setting in which it was worn by Runjeet. Its value is scarcely computable, though two millions sterling has been mentioned as a justifiable price, if calculated in the scale employed in the trade.

The Pitt diamond, brought over from Madras by the grandfather of Lord Chatham, and sold to the regent Orleans in 1717 for 125,000*l*, weighs scarcely 130 carats: nor does the great diamond which supports the eagle on the summit of the Russian sceptre weigh as much as 200.—Such is the extraordinary jewel, which in virtue of conquest and sovereignty has passed into the possession of England. It was prudently secured among the few remaining valuables of the Lahore treasury, at the commencement of the last insurrection, and, although even its nominal value would be an inadequate compensation for the cost of the Sickh wars, yet we may look upon its acquisition as a fitting symbol of that supremacy which we have so fairly won.—*Com. Adv.*

GREAT AGRICULTURAL WORK!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A. M., Prof. of Scientific Agriculture in Yale College, New Haven, Author of Agricultural Prize Essays, &c.

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July 31. 4t

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Office of Devotion for Sunday Schools	" 1 25
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Questions on the Book of Common Prayer	" 2 00
Collects from the Prayer Book	" 1 50
Questions on the Collects, stiff covers	6 00
Catechism on the Collects	20 00
Epistles and Gospels from the Prayer Book	" 6 00
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Manuel of Oral Instruction upon the Bible	" 2 00
The History of our blessed Lord, in Easy Verse	" 6 00
Bible Companion, vol. 1, Old Testament	" 18 00
" " " 2, New "	" 20 00
Quest. on St. Matthew, part 1, stiff cov.	" 6 00
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" " 3, "	" 6 00
Questions on the Acts, 1, "	" 6 00
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" " 3, "	" 5 00

New Books of Instruction.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols., of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

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Bear and Forbear	half morocco, 10 cents,
Norah	" 10 "
The Widow's Son	" 10 "
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Stories illustrative of our Duty to God	" 18 "
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The COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

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☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. W[illegible]ON, *Sec'y and Treas.*
"JAS. G[illegible]NNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of WM. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.

New York, April 27 1850. tf.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicans, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

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Valentine Mott, M.D.; Jer. Van Rensselaer, M.D

†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT: HENRY FISHER, 60 William st.
VICE-PRESIDENTS: JOHN T. ADAMS, 87 Wall st. JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY: CHRISTOPHER S. BOURNE, 52 Wall st.
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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon, William D. Eaton, Chester Adams, George D. Jewett, Charles Boswell, Henry Perkins, William Mather, George H. Olmsted, William T. Hooker, A. H. Pomroy, Henry Keney, M. A. Tuttle, Elisha Colt, A. W. Butler, A. E. Burr, Newton Case, William N. Matson.

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
" " 2d & 3d volumes, in advance - - $5
" " 1st, 2d, & 3d volumes - - - - $8
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication - - - - - - - $2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

Ap 27, '50—6m HOLBROOK & CO., 214 Broadway.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.